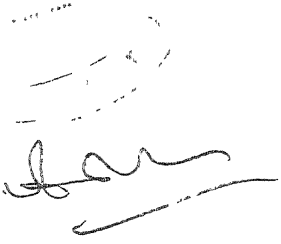
Elegan

of

Philology



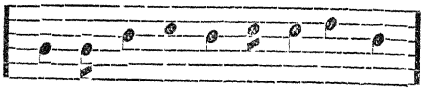
नि स्म सा रो सा सा नी सा स ऋि सा रि सा



मृ त्वि जं - हो तां - रं र त्न धा तं मं

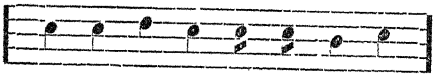
Rig Veda, I. 1. 1.

पा प नि स्मा नी स सा री नी



चो द यि त्री सू नृ तां - नां

सा सा री सा स स नी सा



चे तं - ती सु म ती नाम्

Ibid, I. 3. 4.

OF ALPHABETS—I.

VOWELS.

$\bar{r}$	l	$\bar{l}$	e	$\bar{e}$	ai	o	$\bar{o}$	au
ऋ	ऌ	ॡ	—	ए	ऐ	—	ओ	औ
—	—	—	ɛ	ɛ᷅	ai ɛi &c.	o	ω	au ou &c.
ಋ	ಌ	ೡ	ಎ	ಏ	ಐ	ಒ	ಓ	ಔ
ಬೄ	ಌ	ೡ	ಎ	ಏ	ಐ	ಒ	ಓ	ಔ
ಋ	ಌ	ೡ	ಎ	ಏ	ಐ	ಒ	ಓ	ಔ
ಋ	ಌ	ೡ	ಎ	ಏ	ಐ	ಒ	ಓ	ಔ
—	—	—	◌ೆ	◌ೇ	◌ೈ	◌ೊ	◌ೋ	◌ೌ
—	—	—	◌ె	◌ే	◌ై	◌ొ	◌ో	◌ౌ

COMPARATIVE TABL

LANGUAGES.	CONSO				
	k	*kh*	*g*	*gh*	*n*
SANSKRIT	क	ख	ग	घ	ङ
GREEK ..	κ	χ	γ	—	γ*
TAMIL ...	க	ఖ	ഗ	ഖ	ങ
TELUGU ..	క	ఖ	ಗ	ಘ	ఙ
KANARESE ..	ಕ	ಖ	ಗ	ಘ	ಙ
MALAYALAM	ക	ഖ	ഗ	ഘ	ങ
HEBREW ..	ק ג כ	כ ח	ג	ג	נ ן
ARABIC & PERSIAN.	ك ق	ك خ	گ	ك	ن

* *g* is used before three other letters of the guttural group to represent *n*

OF ALPHABETS—II.

NANTS.

c	*c̄*	*ch*	*j*	*j* or *z*	*jh*	*ñ*
ಚ	—	ಛ	ಜ	—	ಝ	ಞ
—	—	—	—	—	—	—
ಕ	—	ಐ	ಜ	—	ಇ	ಅ
ಚ	ಚ್ಚ †	ಛ	ಜ	ಜ್ಜ †	ಝ	ಞ
ಚ	—	ಛ	ಜ	—	ಝ	ಞ
ಒ	—	ಔ	ಜ	—	ಔ	ಞ
—	—	—	—	—	—	—
ಚ	—	ಫ	ಜ	—	ಫ	ಞ

† A dental sound as *c* and *j* in Mahrathi.

COMPARATIVE TABLE

LANGUAGES.	CONSONANTS,				
	ṭ	*ṭh*	*ḍ*	*ḍh*	*ṇ*
SANSKRIT .	ट	ठ	ड	ढ	ण
GREEK ...	—	—	—	—	—
TAMIL .	ட	ഠ	ഡ	ഢ	ண
TELUGU ...	ట	ఠ	డ	ఢ	ణ
KANARESE .	ಟ	ಠ	ಡ	ಢ	ಣ
MALAYALAM .	ട	ഠ	ഡ	ഢ	ണ
HEBREW ..	—	—	—	—	—
ARABIC AND PERSIAN ...	ط	ظ	ض ض	ظ	ن

OF ALPHABETS—III.

—*(Continued.)*

t	*th*	*d*	*dh*	*n*	*p*	*ph*	*b*	*bh*	*m*
त	थ	द	ध	न	प	फ	ब	भ	म
τ	Θ θ	Δ δ	—	Ν ν	Π π	Φ φ	Β β	—	Μ μ
த	𑌥	𑌦	𑌧	ந	ப	𑌫	𑌬	𑌭	ம
త	థ	ద	ధ	న	ప	ఫ	బ	భ	మ
ತ	ಥ	ದ	ಧ	ನ	ಪ	ಫ	ಬ	ಭ	ಮ
ത	ഥ	ദ	ധ	ന	പ	ഫ	ബ	ഭ	മ
ת ט	ת	ד	ד	נ ן	פ	פ	ב	ב*	מ
ت ط	تھ	د	دھ	ن	پ	پھ	ب	بھ	م

* Sounded like v.

COMPARATIVE TABLE

LANGUAGES	CONSONANTS							
	y	*r*	*l*	*v*	*ś*	*ṣ*	*s*	*h*
SANSKRIT ...	य	र	ल	व	श	ष	स	ह
GREEK ..	ι	Ρ ρ	Λ λ	Υ υ	—	—	Σ σ ς	‘*
TAMIL .	ய	ர	ல	வ	ஶ	ஷ	ஸ	ஹ
TELUGU ...	య	ర	ల	వ	శ	ష	స	హ
KANARESE .	ಯ	ರ	ಲ	ವ	ಶ	ಷ	ಸ	ಹ
MALAYALAM ...	യ	ര	ല	വ	ശ	ഷ	സ	ഹ
HEBREW . .	י	ר	ל	ו	—	ש	ס	ה
ARABIC & PER.	ي	ر	ل	و	—	ش	س	ه

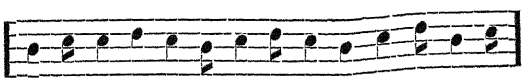
* An inverted comma, originally ϵ, is inserted over initial vowels and *r* to—

SCHEME OF VEDIC ACCENTS.

Udātta, and *Pracaya*, i.e., *Anudātta* following *Svarita*.	not marked.
Anudātta preceding the *Udātta* and *Svarita*.	marked as —
Svarita ... . ,,	|

There are three *Svaras* or accents in the Vedas; the *Udātta*, 'acute,' the *Anudātta*, 'grave,' and the *Svarita*, 'toned' When more than one *Anudātta* precede an *Udātta*, all but the last are often sounded lower. The *Anudāttas* following a *Svarita* are sounded like *Udātta* generally and also called *Pracayas*. If we compare the above accents with the seven tones of a musical gamut, we can know the exact sounds of those accents. Let the *Udātta* be represented by any key on the piano and be marked as *C*, and स *sa* according to the Hindu method; then the two sounds of the *Anudātta* will be marked as *B* and नि *ni*, and *G* and प *pa* respectively. The *Svarita* will be sounded as *C* sharp and रि *ri*[1] The *Pracaya svara*, as it is pronounced by the Brahmins of the *Taittirīya śākhā* and also by the Rig Vedis, is identical with the *Udātta* and therefore is equal to *C* and स *sa*. A long *Svarita* in the Rig Veda is split into two long sounds, the first of which is *Udātta* and the second *Svarita*.

नि स्स सा री सा नि सा रि सा नि स्स रि् नी स



अ ग्नि मी - ळे पु रो हि तं य ज्ञ स्य दे व

[1] It is called *śuddha rsabha* by the Hindus.

F ALPHABETS—IV.

(Concluded.)

ḷ	*l*	*r*	*n*	*z*	*ps*	*ks*	*z*	*a*	*gh*	*f*	*zh*
ಠ	—	—	—	—	—	ಡ	—	—	—	—	—
—	—	—	—	Z ζ	Ψ ψ	Ξ ξ	—	—	—	—	—
ൟ	ഢ	ഩ	ണ	—	—	ഷ	—	—	—	—	—
ಳ	—	ಱ	—	—	—	ಕ್ಷ	—	—	—	—	—
ೞ	೬	೩	—	—	—	ಜ್ಞ	—	—	—	—	—
ഌ	ഋ	ഠ	—	—	—	ಱ	—	—	—	—	—
—	—	—	—	ؤ ء	—	—	—	ع†	—	—	—
—	—	—	—	ز ذ ظ	—	—	ض‡	ع†	غ	ف	ژ

epresent *h*. † The silent *a*. ‡ Sounded as *d* in Arabic and as *z* in Urdu.

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Sans. ṛ, ṝ, ḷ, ḹ, ṭ, th, ḍ, ḍh, ṇ, ś, ṣ, kṣ, l, &c., Gr. ψ and ξ, Drav. l, l, ṟ and ṉ not original letters. 2-3

(The hard Tam. ṟ allied to Sans. t in form and sound). .. ..

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3 Three kinds of words; the r in Sans. suf. *trima, tima,* 5

Gr. σιμος, Lat. *tivus*; the letters *gm* in Sans. *hagmsa* (*haṁsa*), orthographical growths; (Tam. *paśum*, Tel. *pasiḍi*; Tam. *māviṉ palam*, Tel. *māmiḍi paṇḍu*, Kan. *māvine hannu*; Tam. *pīrangāy, pīrkkungāy*, Tel. *bīrakāya*) ... 6

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Sans. *śivam, Śivas, Śivā; suar, suarga; śēva, kshēma; śam,* Gr. ιδιος, derived from Sans. *sva;* (Tam. *uḍai,* Sans. *sya,* Gr. *ου;* Sans. *svatvan,* Gr. ιδιωματ, κτηματ, Tel. *kalimi*) 13

Ang.-Sax. *habban,* Lat. *habeo,* derived from *svam;* Gr. ολβος, Lat. *salvus,* corruptions of *svar; aveo, haveo;* Eng. *hap, happy, happiness.* Sans. *sukha,* (*duhka* coined from *sukha*), Gr. *ὑγιεια, ὑγιης;* Lat. *halvus;* Sans. *su,* Gr. *ευ;* (meaning of *ātman).* 14

10 Sans. *sarva,* (*sarvatātī, sakala,* Gr. *οχλος,* Sans. *samasta,* Gr. *πασ*); Gr. *σωξω, σαω, σωω,* Sans. *śvas,* Gr. *φυσαω,* Lat. *sibilo,* Sans. *svasti,* Gr. *σωστεον,* Sans. *śarman,* (Arab. *salāmati*), Sans. *kēvala, kuśala,* Pers. *hkuṣāmad, khuṣ, khuṣī* traced to *svar* or *sva.* 15

11 Ang-Sax. *heofon, heofen, hefon* and *heben,* and Eng. *heaven* usually derived from the root *hebban.* 15

12 From *svar,* Sans. *upari,* Gr. *ὑπερ,* Lat. *super,* Ang.-Sax. *ofer,* Eng. *over,* Gr. *περι, περ,* Lat. *per,* Ang.-Sax. *for,* Gr. *ὑπο,* Lat. *sub,* Ang.-Sax. *upp,* Sans. *ava, adhara, adhama, avara, avama, upara, upama,* Gr. *ὑπεριων, ὑπατος,* Lat. *superus* and Ang.-Sax. *ufan, ufa, ufon, ufera, ufema* and *upha.* 16

Gr. *οφρα, οψε, οψια, ὑψι,* Sans. *ūrdhva,* (Gr. *αρδην, αερδην,* Lat. *altus,* Sans. *aṭṭa, aṭṭālaka*), Gr. *αιπυς, αιπος; ηλιβατος,* Ang.-Sax. *lyft, luft,* Sans. *ṛṣva.* Gr. *ολυμπος;* Sans. *adhara, adha-*

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ma, (*sadhasthas*, *sadhryañc*, *tiryañc*; Sans. *sas*, Prak. *so*, Gr. ὁ, Tam. *ahdu*, *ihdu*, *uhdu*; Kan. *ahage*, *ihage*, *chage*, *hāge*, *hīge*, *hēge*, *hyāge*.) 17-19

Gr. οψε, οψια and ὕψι; Οφρα, Ang.-Sax. *ofer*; Eng. *above*; Sans. *ūrdhva*, *ṛsva*, and Gr. αιπυς. The elision of consonants in Greek words. ... 19

Gr. Ολυμπος, Ang.-Sax. *lyft* or *luft*, Ang.-Sax. *heofon*, *heofen*, *hefen*, *heben*, Eng. *heaven*. Sans. *kṣip*, Gr. σκηπτω, σκιμπτω, σκιπτω, σκιπω, ηλιβατος, Ang.-Sax. *liften*, Icel. *lypta*, Eng. *lift*, *sift*, Ang.-Sax. *hebban*, Eng. *heave*, Lat. *levo*, all traced to Sans. *svar*, the idea of up being derived from the region of sky, p. 14, Note 1. 20

13 Sans. *sumēru*, *mēru*, modified from *svar* and *suvar*; (Gr. Επιρος, Πιερια, Πιερος, Tam. *mēḍu*, Tel. *miṭṭa*, Kan. *mēl*, Tam. *mēl*, Tel. *mīcdu*, traced to *pari* and περι); Lat. *superus*, Gr. Τπεριων, Sans. *suparvan*, *parvata*, (Gr. πειρατ, Sans. *parvan*, Gr. Ολυμπος, (*kṣauma*, *sumat*, *kṣumat*, *suvitam*). 21

List of Sanskrit and Greek words with a euphonic initial vowel 22

14 From *svas*, Sans. *sas*, *svap*, Lat. *sopio*, Gr. ὑπνος, Sans. *svāhā* (Sans. *aṇḍīra*, Gr. ανηρ)... ... 23

Sans. *svadhā*, (*sudhā*). 24

15 From *svas*, Sans. *divas*, Gr. Ζευς, Δις, Διος (Sans. *divya*), Θεος, Διωνη, Lat. *Deus*, and *Jovis*, *Juno*, *Janus* and *Diana*; Sans. *Divaspati*, *dyauspitar*, Gr. Ζευςπατηρ, (Δημητηρ, Γημητηρ), Lat. *Jupiter*; Sans. *dyus*, *dyaus*, *dyas*; from *divas*, *tithi*; *divasa*. 24

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16 Sans. *dina*, Ang.-Sax. *daeg*, *daga*, *dah*, Eng. *day*, *dawn*, Aug.-Sax. *dagian*; from *dyus* or *divas*, Sans. *sadyas*, *adya*, *dyavi*, *tadā*, *tadam*, *tadānīm*, Lat. *tandem*, *sadomit* (*prādus*). ... 25

Sans. *idā*, *idānīm*; Lat. *donicum*, *donec*, *denique*, *demum*, *tamdin*, *quondam*, *diu*, *dum*; Gr. *τηνικα*, *τηνικαδε*, *τηνικαυτα*, *δην*, Dor. *δαν*, *δη*, *ηδη*, *δαι*; *ἡμερον*, *σημερον*, Doric *σαμερον* and Attic *τημερον*, Sans. *vāsara*, Gr. *ἡμαρ*, Lat. *tempus*. 26

17 From *dyas*, Sans. *hyas*, *śvas*, Gr. *χθες*, Lat. *here*, *heri*. 26

Lat. *cras*, (change of *y* into *r*, *s* into *r*, and *y* into *s*), Sans. *sama*, *samaya*. 27

18 Sans. *dōsa*, (Sans. *dōṣa*, 'arms,' *uras*, Lat. *thorax*, Gr. *θωραξ*, Ang.-Sax. *throte*, *throtu*, and Eng. *throat*, Tam. *tōl*, and *toṇḍai*, Sans. *krōḍa* not connected with *dōsa* and *dyas*), *vyuṣti*; (The change of *s* into *st* illustrated); *divam*, *diva*... 28

Sans. *div*, *dēva*, *dēvata*, *jīv*, *dīp*, *jval*, *jvar*; *vyōman*, Tam. *vēsumbu*; Sans. *vyōkāra*, ... 29

Sans. *vyōsam*. 30

19 Sans. *vivasvān*, *viyat*, *vayas*, *vis*, *viha*, *vihāyas*, *vihā*, *vīka*, *vikira*, *viṣkira*. 30

20 Sans. *Bṛhaspati* corruption of *divaspati*, *r* being non-radical. 31

Sans. *taskara*, Lat. *dexterous* comp. of the adj. *daksa*, Sans. *Bṛhaspati* replaced by *Indra* in the Hindu theogony; (Tam. *viyaṉ*, *viyāḷaṉ*, derived from *brhat*); Sans. *Sarasvatī*. ... 32

Sans. *brhat*, *viśva*, *viṣu* modified also as Sans. *viṣṭapa*, *viṣṭap* and *viṭapa*, p. 28, *bahala*, *bahula*, Gr. *μεγαλ*, Sans. *mahas*, *bahu*, Gr. *παχυς*, *πολυς*, Sans. *bhūri*, *puru*, Lat. *multus*. 33

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23	From *dyaus,* Sans. *dyā, jyā,* Gr. γη and γεα, γâ, Doric and Aeolic for γη, δâ.	34
24	From *dyā,* Sans. *iḍā, ilā, irā,* Gr. Ιδα, Ῥεα, ερα.	35
25	From *dyā,* Sans. *jyā, gmā, ksmā, kṣamā, (kṣāmā),* Gr. χαμαι, Sans. *kṣam, ksāmā*	35
26	From *gmā,* Sans. *gnā, anganā, jāni, jani,* Gr. γυνη. Pers. *zan,* Tam. *naṅgai* and *mangai;* Sans. *snuṣā,* Gr. νυος, Lat. *nurus,* Sans. *yōṣit, yōsā, jōsā, gaṇikā,* Gr. γυναικος, γυναικα, γυναικες, and γυναικων;	36
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27	From *dyas,* Sans. *jmas, gmas, jman, gabhasti....*	38
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28	From *dyus,* Sans. *dyut, jyut, tvis, śvit, śvēta, śyēta, śyēna, śiti,* and *sita;*	39
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29	From *śvēta,* Sans. *pīta, pītana, piñjara, mañjis-thā,* Tam. *mañjal,* Sans. *mamścatu.*	40
30	From *dyaus,* Sans. *glaus, gōla, glapsa, gula, guḍa, ghut, ghun, ghūrn, gulikā, ghuṭikā, guṇa,*	41
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31	From *divas,* Sans. *mahas, mahat, mahar;* Gr. Ατλας corrupted from Sans. *atala* which is derived from *atasa* and means 'a nether world' as *bhuvar* and *suvar* modified from *bhūr* and *svar* mean two upper worlds.	42
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32 From *dyus*, Sans. *Diti*, *Aditi*. 45

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38 Sans. *dyā* changed as *chāyā*, Gr. *σκια*, Sans. *chavi, Kavi, Kāvya*, Gr. *ὑφαινω*, Sans. *kuvinda*, Gr. *ὑφαντης*; *kavi* modified as *κοιος*; the alliance of *cohus* with *cælum* conjectured by Paley corroborated. 64

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40 From *svas*, Sans. *spaś*, Gr. *σκοπεω*, Lat. *specio*, Sans. *spaṣṭa*, *spaṣṭa*. 72

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41 From *spaś*, Sans. *paś*, *bhās*, *bhā*, *bhī*, *bhīṣ*, Gr. *φημι*, Lat. *for*. The idea of speaking from that of shining; Sans. *bhrāj*, Gr. *φραζω*, *φραδης*, Lat. *fraus*, Sans. *bhāratī*, Lat. *pres*, *interpres*, Ang.-Sax. *specan*, Ger. *sprechen*, the idea of fear also from that of shining; Gr. *φοβος*, *φοβεω*, Sans. *bhyas*. 74

42 From *spaś*, Sans. *kvath*, *svid*, Gr. *ἱδροω*, *ἱδος*, Lat. *sudo*, *sudor*; Sans. *pac*, Lat. *coquo*, Gr. *πεσσω*, Lat. *focus*, *fecudus* corresponding in form to Sans. *pacat*, pres. part. adj. from *pac*. 74

43 From *svar*, Sans. *sphur*, *sput*, *miṣ*, *viṣ*, (*vēśa*, *vēśa*, *pēśas*, *miṣa*, Gr. *ειρων*, and Sans. *vēsti*), *mīl*, *smīl*, *kṣmīl*, *śmīl*, Lat. *vigeo*, *mico*, *nico*, *niteo*, *nicto*, Gr. *φυλασσω*, *ειρων*, Sans. *phul*... 75

44 Sans. *las*, Gr. *λυκη*, Lat. *lux*, Sans. *lakṣ*, Gr. *Λυκος*, *Λυκτος*, *Δικτη*; Sans. *ṛksa*, *niś*, Gr. *νυξ*, Lat. *nox*, Sans. *rātra*, *rātri*, *nakṣatram*; *laj*, *lāj*; *lajj*, *nagna*. The idea of fear arising from that of shining illustrated. 76

From the idea of shining originates also that of shyness. Eng. *naked*, Ang.-Sax. *nacod*, M. E. *naken*, allied to *nagna*; Tam. *nagu*, *nagai*, Kan. *nācige*, Tel. *siggu*, Lat. *ludo*, *rideo*, Gr. *γελαω* and Sans. *has*. The idea of laughter arising from that of shining. 77

45 From *svas*, Sans. *svad*, *svādu*, Gr. *ἡδυς*, Lat. *suavis*; Latin perfect and pluperfect and other

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forms; Lat. *amavi* modified from Sans. *kamitōsmi* and equal to the past part. adjective *kamitas* and the verb *asmi*; on the same principle are explained *cupivi, sapivi, vetui, micui, pluvi, stravi, crevi, livi* or *levi, sivi, sprevi, auxi, vixi, struxi, clausi, divīsi, vīdi*; In *vīde* which corresponds to Sans. *viddhi* and Gr. *ισθι*, and Sans. *ēdhi* which corresponds to *ισθι*, the final consonants of the roots are dropped before the initial ones of the suffixes and the radical vowel lengthened. 78-80

Lat *amavĕram, amavĕro, amavissem, amavĕrim, amavisse* explained on the same principle. ... 81

46 From *svad*, Lat. *sapio, sapor*, Sans. *śīdhu*. ... 81

47 Sans. *madhu*, Gr. *μελι* (*τ*), Lat. *mel*, Sans. *milinda*, Gr. *μελιττα*, Sans. *madhu*, Gr. *μεθυ*, Lat. *merum*, Sans. *mairēyam, maranda*, Gr. *μαλθα* and *μαλθη*, Sans. *makaranda* by the insertion of an extraneous *k*. 81

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48 From *madhu*, Lat. *vitis, vinum*, Gr. *οινη*, Sans. *mṛdvīkā*, Gr. *οινος*, Sans. *vana* Gr. *Παν*, modified from *vana*, *Πενελοπη*, allied to Sans. *vanōrabhra* = *vana* + *urabhra*. 83

49 From Sans. *madhu, mad, mud, mada, pitta, vand, mand*; *bhadra, madra, matallikā, macarcikā*; Gr. *εσθλος, εσλος, αθλον, αθλος, -αεθλον*. ... 83

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50 From *bhadra*, Sans. *mṛḍ, mand, bhaṇḍ, bhand, mandāra, mandara, bṛnda, brndāraka, mṛdu*, Gr. *βραδυς*, Lat. *mollis*, Ang.-Sax. *milde*, Lat. *mitis, melior*, Gr. *βελτιων, βελτιστος*; Eng. *good*, Ang.-Sax. *god*, Gr. *αγαθος*, Sans. *sādhu*,

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and their comp. and sup. forms formed exactly alike; *bradu* found in the comparative and superlative forms being replaced by the derivative *bradāraka*. 84-5

51 From *divas* derived *yuvaśa, yuvan, yuvāku, yavāgū, yūs, yūsan, yūsam*. 85

52 From *yuvan*, Gr. ἡβη. The change of *y* into *h* illustrated. 85-7

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53 Gr. βριαρος, βριαρεως. 87

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54 Sans. *yavana*, Gr. Ιω, Heb. *Javan, Japheth*, Gr. Ιαπητος and *yuvan* identical. 88

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55 Gr. Ιαπητος, Heb. *Japheth*, Egyp. *Hauvanu*, Pers. *javān* allied to Sans. *yavan*. 89

56 Sans. *yahva* derived from *yuvaśa* metathetically. 89

Sans. *yahu, yahvat*, Heb. *Jacob, Joseph, Jehu, Jebus, Jehovah* connected with *yahva*. ... 90-1

57 From *sva* derived Sans. *saha, sakha, sa, sama, sima, amā*, Gr. ἁμα, ὁμος, Sans. *samāna*, Gr. ὁμαλος, Lat. *similis*, Sans. *sam* and Gr. συν and ζυν, Lat. *con*, Sans. *samayā, sākam, satrā, sārdham*. 91

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From *saha* Sans. *sagha, saca*; *saciva, sac, saj, lag*, Gr. *θιγγανω*, Lat. *tango*, Gr. *τυγχανω*; *saha* contracted into *sa*, Gr. *ἁ* and *α*, *sagarbhas*, Gr. *αδελφος*, *αταλαντον*, Sans. *sadharitram*, Sans. *sēna*, Gr. *ζενος*; 92

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58 From *dyaus* Sans. *gaus*; *Gaus* modified as *βους*; The change of *g* into *β* illustrated. 93

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59 From *ruc* derived Sans. *drś*. Gr. *δερκομαι*; the law of inserting an inorganic *r* illustrated. ...95-6

Sans. *yādṛś*, *tādṛś*, *kīdṛś*, Gr. *ἡλικος*, *τηλικος*, Dor. *ταλικος* and *πηλικος*, Lat. *qualis*, *talis* and *qualis*, (Prak. *sarisa*, *ārisa*, Pāḷi *sarikho*, Gaud. *sārakha*, Drav. *sari*), Eng. *which*, and *such*, Ang.-Sax. *hwalīk*, *swalīk*, *godlīk*, all formed by adding the root *drś* to nouns, pronouns and the like; *look*; *like* derived from *drś* and different from the *like* meaning 'to desire' which is connected with Sans. *tṛṣ*, Lat. *lis*, *stlis*. Gr. *αλιγκιος*, Sans. *sadṛś*; ... 97-8

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60 Sans. *śvas* producing Gr. *σπαιρω*, *ασπαιρω*, Lat. *spero*, Gr. *ελπω*, *ελπις*, Lat. *spes*, *speres*, Gr. *οφελλω*, *οφειλω*; Eng. *help*, Ang.-Sax. *helpan*, Goth. *hilpan*, Icel. *hialpa*, and Ger. *helfen*, in which the initial aspirate sound not radical, Ang.-Sax. *ulph*. 99

61 Sans. *svar* and *svas* yielding *svr*, *jvar*, *jval*, *tapas*, *tap*, Lat. *tepio*; *tapas* producing metathetically

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62 From *divas* Sans. *dīv*, *jīv*, Gr. βιοω, ζαω, Lat. *vivo*, Sans. *dīp*, Gr. λαμπω, Lat. *limpo*; (the change of *d* into *l* illustrated) 100

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64 Sans. *ātman*, Gr. αυτος, ατμος, ατμις, ατμη, ανεμος, ασθμα, Lat. *animus*, *anima*, *elementum*, Eng. *element*, Sans. *tman*; 103

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Sans. *tana*, Lat. *tinu*, Sans. *śvastanas*, Lat. *crastinus*, Sans. *divātanas*, Lat. *diutinus*. Sans. *tana* producing one of the two sets of the comp. and superl. suffixes, Sans. *tara*, *tama*; *ēṣa*, *ēta*, *ēna*, *ana*, *ama*, *ima* identical forms; *(ēva*, *ēvam*, derived from *ēna*, *iva* from *ima*; and *avōs*, the gen. sing. of *amu)*; *anas* changed into *anō* and *amō* and then into *amu*, *amū* and *amī*, *(asas* into *asō*, *asau)*. 129-30

Sans. *amō* in the Veda, Lat. *timu*, *simu*, *rimu*, and their original forms *tumu*, *sumu* and

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rumn; Gr. *ταρο* from Sans. *turn*; change of *n* into *t* and *m* illustrated. . . 130-31

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66 Personal pronouns traced to *tman* and *ātman*; *asman*, *asma*, *aham*, *āca*, *vayam* (*avam*), *nu*, *na*; *yusma* (*usma*), *yuva* (*uva*), *yūyam* (*uvam*), *tvat*, *tva*, Gr. *σφεις*, radical meanings of the first and second personal pronouns being the speaking 'soul' and the hearing 'soul'; *tva*, Gr. *σφεις*, *σφεα*, *σφων*, *tya*, *sya*, *ta*, *sa*, the third personal pronouns meaning that 'soul.' From *tva*, *kva*, Lat. *qua*, *kava*, *kaya*, *kiya*, *ὁπος* found in *ὁποσος* and *ὁποιος*; Sans. *ka*, Gr. *πο*, Sans. *ya*, Gr. *ά*. To *ātman* are traced remnants of personal pronouns, appearing at the end of conjugational forms. 132-4

67 Sans. *svāntam* (*dhvāntam*), *man*, *manas*, Gr. *μενος*, Lat. *mens*, *mā*, Gr. *μναομαι*, *μνᾶ*, Gr. *μανθανω*, Lat. *mimini*, *moneo*; *spons*, *sponte*, *spontis*, Gr. *σπενδω*, Lat. *spondeo*, Gr. *θυμος*, Sans. *dhūma*, *dhūpa*, Gr. *ψυκη*, *ψυχω*, Arab. *rūh*, *rīh*, Heb. *ruah*, traced to *tman*.... ... 135

68 Sans. *ambara*, *amara*, *abhra*, Gr. *ομβρος*, *αφρος*, Lat. *imbra*, *imber*, *umbra*, *ambu*, *ambhas*, *nabhas*; Gr. *νυμφη*, Sans. *Rambhā*, *nimba*; *tamas*, *dhvāntam*; Gr. *Νοτος*; weak consonants after vowels often elided; this law illus-

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trated; Gr. *νεφελη*, Lat. *nebula*, Gr. *νεφος*, Lat. *nubes*, Gr. *νεφρος*, Lat. *nervus* and Gr. *νευρον* traced to *nabhas*; 136-8

Sans. *namuci*, Lat. *lemures*, *larva*, Gr. *νιπτω*, *ναω*, *νεω*. Lat. *niv*, *nimbus*, Gr. *νιφω*, *νιφας*, *ναφθα*, Sans. *nābhi*, Gr. *ομφαλος*, Lat. *umbilicus*, *umbo*, Sans. *napāt*, Gr. *νεπους*, Lat. *nepos*, Gr. *ανεψιος*, Lat. *neptune*; Sans. *tanūnapāt* corruption of *danūnapāt*. 139

Sans. *naus*, Gr. *νανς*, Lat. *navis*, Heb. *Noah*. ... 140

69 Sans. *aśmantam* (*asman*+*am*); Gr. *καπνος*, *καμινος*, Lat. *caminus*, Gr. *ιπνος*, *ωον*, *οβεον*, Lat. *ovum*, Sans. *aṇḍam*, Eng. *oven*, Ang.-Sax. *ofen*, Gr. *ασαμινθος* (Tam. *aśamandam*), Gr. *Κυμινον*, Lat. *cuminum*, Sans. *ajamōdā*, traced to Sans. *aśmantam*. 141-2

70 Lat. *camera*, Pers. *kamān*, Gr. *γεφυρα*, Arab. *azimuth*, *zenith* (*samturrās*, *sampt*), Arab. *samā*, Pers. *āsmān*. Sans. *karpūra*, Lat. *camphora*, Sans. *kapiśa* and *jīmūta* derived from *καμινος*. 142-3

71 From Gr. *γεφυρα*, Sans. *gavīni*, Tam. *kavāṉ*, Gr. *κυβερνη*, *κυβερναω*, Lat. *guberno*, Sans. *kaivarta* (*kēvarta*), Gr. *κυβερνητης*, *κυβερνητικος*, Sans. *kēnipātaka* and *kēnipa*. 143

(Sāyana's meaning of the last word refuted). ... 144

72 Lat. *curvus*, Gr. *καμπη*, *καμπυλος*, Sans. *kharva*, *gōpura*, Gr. *πυργος*, Sans. *valaja*, Lat. *fornix*, containing an inorganic *n*. Sans. *kapōṇi*, *kūrpara* and Lat. *cumulus*. 144-5

73 Sans. *cakra* (Tam. *tigiri* and *tiṅgal*), Gr. *κυκλος*, Lat. *circus*, Gr. *γσιγγυλος*, *γογγυλιος* and Sans. *cankuru* traced to Gr. *γεφυρος*. Sans. *śakaṭa*,

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modification of *cakra* (Tam. *śaguḍu* and *śāgāḍu*). *Cakra*, otherwise derived from *gōla*. Sans. *śuhi arī* and *śuskulī* connected with *cakra*. 145–6

The interchange of *l* and *ṛ* in the Aryan languages illustrated. 146–7

74 From Sans. *gavinī* derived Gr. *γονυ*, Sans. *jānu*, Lat. *genu*, Sans. *sānu* and *sānu*, and their contracted forms Gr. *χνυ*, Sans. *jñu* and *snu*; Gr. *γωνια*, *κωνος*, Lat. *conus*, and Sans. *kōna*. ... 148

From Gr. *γονυ* derived Sans. *jaghana*, Gr. *κοχωνη*, and Sans. *jaghana* contracted into *saktha*, *sakthi* and Gr. *ιξυς*. 148

75 From Sans. *dyaus*, derived Gr. *γανος*, *γανυ* (*γανυμαι* = *γαν* + *υ* + *μαι*), Sans. *kan*, *kaṇva* and *kaṇvatama*. Sans. *kanyā*, Gr. *νεος*, Sans. *nava*, Gr. *καινος*, Lat. *novus*, Sans. *navan*, Gr. *εννεα* and Lat. *novem*, connected with *kan*, to which are traced also Sans. *yam*, Gr. *γαμεω* and Sans. *jāmātar* and Gr. *γαμβρος*. Connected with *jāmātar* are Sans. *yātar*, Gr. *γαλοως* and Lat. *glos*. 148–50

76 From Gr. *γανος* derived Gr. *ξανθος* and Sans. *śōna*, *śōṇā*. *Kōkanada* and Gr. *νακινθος* allied, and reduplicated forms of *śōṇa* and Gr. *ξανθος*; Sans. *jāmbūnada*, allied to *kōkanada*. To Gr. *ξανθος* traced Sans. *cāmpēya*, *campaka*, *cāmīkara* and *hēman*. 150–51

The letter *ś* not original, and traceable to *s* in form and often replaces an original *k*. The change of *k* into *ś* illustrated (*śarat*, *kṛttikā*, *kāntāra*, *kānana*, *araṇya*, Lat. *hortus*, Eng. *garden* and *yard* allied; Gr. Πλειαδες, and Sans. *Bāhulēya*.) 151–3

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77 From Sans. *ātman* derived *atasa* and *atasī*. 154–5

78 Sans *atasa* modified as *athara*, Gr. *αιθρα*, *αιθηρ*, Lat. *aether* and Gr. *αιθαλος* 155

79 Gr. *αιθηρ* contracted into *αηρ*. In Greek the internal consonants, such as, *σ*, *θ*, *ξ*, *χ*, *π*, *β*, *δ*, *γ* and the like often elided and this usage illustrated. 155–61

80 Sans. *atasa* modified as Sans. *athara*, *atharī* (Heb. and Arab. *atūn* and Heb. *ēṣ* and Arab. *ātiṣ*) and *atharvyu*. Sans. *Atharvan* derived from *athara*, and modified as *θεραπων* in Greek; *θεραπαινα* fem. form of *θεραπων*. 163–5

81 From Sans. *atasa* derived Sans. *agas* and *Agastya*, Gr. *ακανθος*, Lat. *acanthus*, Gr. *ακακια*, Lat. *acacia*. 165–6

82 Sans. *atasa* modified as Sans. *ākāśa*, *kāś*, *kās*, *kāśa*. To *ākāsa* traced Eng. *ghost*, Ang.-Sax. *gast*, Germ. *geist*, Dutch *geest*, Eng. *gust*, *ghast*, *aghast* and *ghastly* and *gas* (*Ghost* and *ghast* derived by Skeat from L. *haereo.*) 166

83 Gr. *Αθηνα* and *Αθηνη* and the Laconic form *Ασανα* connected with Sans. *atasa*. Gr. *Θησευς* allied to Sans. *Dusyanta* (*Duṣyanta*, a solar hero, and the name a contraction of Sans. *divasvan* with suf. *a*.) 167

84 Sans. *ahanā* derived from *atasa* ... 167–8

85 From *atasa*, Sans. *ahas*, *ahnam* and *aham*. The importance of the change of *s* into *n* in the Aryan languages, and the orthographical law illustrated. 168–75

86 Sans. *Ahalyā* derived from *ahaś* ... 175–6

87 Gr. *Αχιλλευς* allied to *Ahalyā* and traceable to *ahas*. 176–7

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88 Sans. *asura* connected with Sans. *atasa*; Zend. *ahura*. *Asura* degenerating in Sanskrit as *Deva* in the Zend. 177–8

89 Sans. *ûshmas* modification of Sans. *asrij*. . . 179

90 From *asura* derived Sans. *usra*, *asira*, *asra*, *usri* and *usriyâ*. 179

91 Sans. *asu* and *asûyâ*, and *âsura* and *âsuna*. 179–80

92 From Sans. *ahas* originate Sans. *agni*, Lat. *ignis*, Gr. *αιγλη*, *αγλαος* and the Sans. root *aṅj*. . . 180

93 To Sans. *ahas* traced Sans. *yaksa*, Gr. Αιας and Ιασος. The letter *y* in *yaksa* non-radical; and the law of the initial addition of *y*, *v*, &c., illustrated. 180–1

94 From *atasa*, Sans. *vasanta*, Gr. *εαρ* and Lat. *ver*. 181–2

95 Sans. *yâdas*, *yâdu*, *yâdura* and *yâduri*, *yâtu* and *yâtudhânas*, *jatu* and *jatuka* (*jatu* and *jatuka*, otherwise connected with *rasa*, *lâkshâ*, *râkshâ*, Gr. λα as in *γαλα*, and Sans. *alakta*) ... 182–3

96 Sans. *anila*, *anala*; Gr. *ανθραξ* = *αναλ* + *ακος*; to the same source *atasa* traced Gr. *ελανη*, Sans. *alâta*, and Gr. *εσχαρα* and *εσχαρη* (The suf. *aka* shortened into *ak* in Greek and Latin.) ... 183

In Εσχαρα and *εσχαρη* the letters *s* and *k* transposed (as in *εσχατος* = *εκσατος* and Sans. *taskara* = *taksara*.) 183–4

97 *Aṅgiras* and *Angirasa* traced to *atasa* through *ahas* and allied to the Gr. *αγγελλος* and *αγγαρος*. Contracted from *aṅgiras*, Sans. *gir*, *girâ*, Gr. *κλεος*, *κλειω*, *κλεω*, *κληζω*, *γηρυς* and Κλειω. 184–5

98 Allied to them, Sans. *śru* and Gr. *κλυω*, Ang.-Sax. *hyran*, Eng. *hear*, Lat. *clueo*, and Gr. *ακροαομαι* (*ακροαομαι* = Sans. *śrâvayâmahê*); Lat. *client* modification of *cluent*; Gr. *καλεω* and

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Sans. *kal* connected with *śru*. Eng *loud*, *listen*, Ang.-Sax. *hlud* and *hlisten* corruptions of Sans. *śruta* and Gr. κλυτος. 185–6

99 From *angiras* derived *aṅgāra* and *iṅgāla* and contracted into Ang.-Sax. *col* and Eng. *coal*. (Tam. *kari*, Sans. *kāla*, *kaluṣa*, *kalmasa*, *kalmāsa*, *kaśmala*, *mala* and Gr. μελας, Sans. *malina*.)... 186

100 Gr. Ἑλενη connected with Sans. *anala*, *alāta*, *arani* and Gr. ελανη; the story of Ἑλενη explained, by reference to a flaming torch, her parents' names Τυνδαρευς and Ληδα meaning tinder and thin cloth respectively. The initial vowel of Ἑλενη aspirated as those of the allied words Ἑλλας, Ἑλλην, Ἑλλη, Ἑστια and Ἱστιη, Ἡρα and Ἡρη, (Ἑλλας, Ἑλλην and Ἐλλη allied to Ἑλλενη); and also Ἑσπερος, Ἑκτωρ, Ἑρση, Ἑκατη, Germ. *Hertha* and *Herta*, Sans. *hasanti*, *hasanī*, Eng. *hearth* and Germ. *herd*, and Heb. and Arab. *atūn*. 186–90

101 From *ahas* derived Gr. αγαθος, Sans. *sat* (which must be distinguished from the Sans. *sat*, Gr. εων and ων and Lat. *ent*, pres. part. of *as*, 'to be,') *sādhu*, *catu*, *cātu*, Eng. *good*, Ang.-Sax. *god* and also *God*; Sans. *cāru*, *kala*, and *kalya* and Gr. καλος; and Sans. *kalyāna* and Gr. καλλονη. 190

102 Sans. *apsaras* traced to *atasa* or *atara*, to which was traced also Sans. *akṣara* 190

103 With *akṣara* connected Gr. Ἑσπερος and Ἑσπερια, and Lat. *vesper*, *Vesperus* and *vespera*. ... 191

104 From *ahar* derived Gr. αργος, αργης, αργυρος, Sans. *rajatam* and Lat. *argentum*; αργυρος = αργ + υρος, and *argentum* = *arg* + *ent* + *um*. ... 191

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From the same root derived Sans. *arcis*, *arka*, *arha*, *arc* and *argha*. 191

105 From *arha* derived Sans. *ārya* and *argha*, and Gr. αρειος or αρηιος. Gr. αρειος, when meaning 'good,' is to be connected with Sans. *ārya*, and when meaning 'brave or manly,' with Sans. *vṛṣa*, Lat. *mars*, *maritus*, *mas*, and Gr. Αρης, αρσην, αρρην and ερσην. (The word *riṣṭa* created by the wrong analogy of *ariṣṭa* into *a* negative + *riṣṭa*. Αριστον, 'morning meal,' to be connected either with *ārya* or with ηως, εως, ηρι and ηρ, and Ang.-Sax. *ære* and Eng. *ere* and *early*, and Sans. *ahas* and Gr. ασανα. Αρειων and αριστος used for the comp. and superl. degrees of αγαθος), Sans. *ariṣṭa* and Gr. αριστος, superl. degrees of *ārya* and αρειος, and αρειων, comp. degree. 191–2

106 The word Αριαδνη answering to Sans. *arhatari* and meaning radically very fit. Her parents' names allied to Sans. *vṛṣa* and meaning a bull and cow, her father's name, Minos, connected with Sans. *mēna*, *maināka*, *mahisa* and *meṣa*, and her mother's name Pasiphæ, with Sans. *vṛṣabha*. Αριαδνη is the daughter of the personified Virtue represented in the form of a cow both according to the Hindu and the Greek mythology. 193–5

The Vedic *Aryaman* connected with Sans. *ārya* and meaning radically 'good' and secondarily 'liberal and friendly.' 195–6

107 To Gr. αργος traced Sans. *rajas*, *rajanī*, *rañj*, *raśmi*, *rājan*, *rāj*, Lat. *rex* and Gr. αρχων; Lat. *rex* a contraction of Sans. *rāj*, and *rājan* a deri-

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vative noun of agency from *rāj*, as *αρχων*, from *αρχ*, the difference between the declension of *rājan* and *αρχοντ* accounted for. (The Lat. gen. pl. *regerum* may be a corruption of *reginum* = *regin* + *um*. The gen plural suffix *ām*, *ων* and *um* contraction of *sām*, *nām* and *rum* and traceable to Sans. *sνam*; their uses in declensions shown.) 196–7

108-109 With *rajas* connected *raji*, *rākā*, *rāhu*. 197–8

110 Sans. *rāksasa* and *raksas* derived from *rajas*. . 199

111 Sans. *ghasra* connected with *ahas*. 199

112 Αεγενς and Αχαιος connected with Sans. *ākāśa*. 199

113 Sans. *kaśyapa* and Gr. *κοσμος* allied and traced to Sans. *ākāśa*; and Sans. *kaśipu* connected with *kaśyapa*. 200

114 From *atasa* derived *āpas*, and *ap* modified as *at* before casal suffixes beginning with *bh*. Lat. *ebrius* and *ebriosus*, Gr. *νηφω*, *νηφαλιος* and *αφυσσω* connected with *āpas*. (Νηφων from *νηφω* as *πεπων* from *πεσσω*.) ... 200–1

115 From *āpas* derived Sans. *apas*, Lat. *opus*, Gr. *οπωρα* and *οπλον*, Sans. *apnas*, *aptas*, *aptu*, *aptur* and *apna*. In *apnavāna* which comes from *apna*, the suffix *van* is enlarged into *vāna* as *man* into *māna*. 201–2

116 From *atasa* derived *atala*, and Gr. Ατλας which ought to be Αταλος. 202

117 From *atasa* derived *adri*, *dru*, *druma*, *taru*, Gr. *δενδρον*, Sans *dāru*, Gr. *δορυ*, Sans. *darvī* and Gr. *δρυς*. *Adri* modified as *vajra* and *aśani*, and Sans. *agra*, Gr. *ακρα*, *ακτη* and *ακη*, Lat. *acies*, and Gr. *ακις*, *ακωκη* and Sans. *ankuśa*, Gr. *ακων* and Sans. *kunta*, Gr. *ακονη* and Sans.

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śāṇa, and Gr. *αιχμη* and *αιμος*. From *agra* derived, *ankura*, *[illegible]*, *ankh*, *ankā*, *angula*, *angali*, Lat. *angu-* and *[illegible]*, Sans. *ankuśi* and *anghri*. *Anguṣṭha* modified as *aṅguṣṭha* by the change of *r* into *sth* (*bhāgu tha* modified as *bōṭa* in Marāthi). The change of *r* into *sth* illustrated. 202–4

To Sans. *angura* traced Gr. *ονυξ* and Sans. *nakhara* and *nakha*. From *nakhara* contracted Sans. *khura*, Gr. *χηλη* 204

118 From *adri* derived Sans. *ajira*, Lat. *ager* and Gr. *αγορα*. Αγων a contraction of a *αγορα* (Tam. *aṅgādi*, Mal. *annāḍi* and Tel. and Kan. *aṅgaḍi* allied to Gr. *αγορα*). Sans. *angana* and *angana* and *agāra* derived from Gr. *αγορα*. The verb *αγειρω* from *αγορεω*, a verbal form of *αγορα*. To Gr. *αγορα* traced Sans. *nagara*. 204–5

119 Allied to *adri* Sans. *Ātris* and Gr. Ατρευς; Gr. Ατρειδης and Sans. *Ātrēyas* formed exactly. 205

120 From *ātman*, Sans. *aśman*, Gr. *ακμων*, *αδαμας*, Sans. *mani*, *mānikya*, *phānita*, Sans. *sphaṭika*, *marakata*, *makarata*, Gr. *σμαραγδος* (also *μαραγδος* and *marataka*), and Sans. *syamantaka*. 206

INTRODUCTION.

I. Grammar and Etymology originated first among the Hindus and, having been incorporated with their sacred literature, were held in high esteem. Nearly four thousand years ago, when almost all the other nations of the earth were leading a savage life without any civilization, and without any learning, the Hindus had a sacred literature named Veda and some sciences which arose out of and for the study of the Veda, and among them were Grammar and Etymology. The Hindus learnt the Vedas by heart, closely attending to every word and every syllable, which they pronounced according to rules and with proper accents. They investigated the etymology of every word they found in the Vedas and enquired into its meanings. From such a study originated the Niruktas and the Prātiśākhyas in which are embodied the most complete classification of sounds according to the organs of pronunciation, the rules of the combination of vowels and consonants, and discussions on various parts of speech, and the like. Even in the Vedas themselves we can see the attempts of early etymologists to derive words; and their views and theories are, in some respects, better than those held by modern philologists. The Prātiśākhyas were followed by more systematic works on the subject called Vyākaraṇa.

II. There are several works on the subject founded on different systems, of which the most important was that of Pāṇini which brought into desuetude all the other systems. It was written about twenty-six centuries ago and ever since has occupied the highest place in the grammatical

literatures of the world. Making every allowance for its errors and imperfections and for the symbols and signs arbitrarily introduced on account of the system adopted, we can say that it is the most scientific grammar, analysing the grammatical forms on sound principles, and classifying the processes. These classifications and analyses are generally so correct that even modern philologists take them as fundamental principles in their scientific investigations. I may therefore rightly call Pānini the first philologist. But his system was not perfect and there were errors, and these could not be detected by persons who knew only Sanskrit and could not compare it with the kindred languages; for they felt the same contempt as the Greeks for the languages of other nations whom they called Mlēcchās (those that speak an unrefined tongue), as the Greeks called them *βαρβαροι*. These errors and defects have been discovered by the modern philologist in whose hands the science of grammar and etymology has assumed a new form and a new character. Instead of studying one language, deriving its words and grammatical forms independently and laying down arbitrary rules, he compares every word of a language with the corresponding ones in the other languages of the same family and discovers the general laws of letters and words, on which he founds his new science of language.

III. This young science is now rapidly growing and trying to attain to maturity and perfection. There are, however, persons who question the scientific character of philology and maintain that nothing is certain about it. They assert also that there are only a very few letters in each language, of which the vowels are nothing and that any consonant may become any other consonant. In fact, such is the taunt which the incipient science received at

the hands of one of the greatest satirists of the world, Voltaire.[1] Satirical as it is, it is truth and nothing but truth, and in fact the crystallization of the whole truth of the science of philology. Charges of this kind may be brought against any science viewed in the light of an ignorant man for whom everything in the world is an independent element. If union is the principle of science, variety is the principle of ignorance.

Amidst the apparent confusion in the growth and development of a language there is a cosmos and harmony. The growth of a language takes place according to some order and this order is the foundation of the science of philology. There is a humorous anecdote of a Tamil man learning Telugu on the principle of analogy. He began his study with the Telugu word for a horse, viz. గుఱ్ఱము *gurramu*. No sooner did he hear the word, than he was reminded of the Tamil word குதிரை *kudirai*; and he began to apply the analogy to every other word resembling குதிரை *kudirai*; and first of them was ஆனை *āṉai*, meaning 'elephant.' Like குதிரை *kudirai* the word ஆனை *āṉai* ends in the vowel *ai*. He began his conjecture thus. If the Telugu name for குதிரை *kudirai* (horse) be గుఱ్ఱము *gurramu* (properly కుఱ్ఱము *kurramu*), the name of ஆனை *āṉai* must be అఱ్ఱము *aṟramu*. Though this conclusion, based on the principle of analogy, is wrong in this particular case, yet it is the principle on which languages have been formed, and a person that is not capable of taking cognizance of this principle in the languages he studies, can never become a philologist. Let us see how this principle can be applied rightly. If the Tam. வரு *varu*, 'to come,' becomes వచ్చు *vaccu* in Telugu, Tam. தரு *taru*, 'to give,' must become తెచ్చు *teccu*[2] and பெறு *peṟu*, 'to

[1] Vide MaxMuller's '*Lectures on the Science of Language*.'

[2] By the same analogy போதரு *pōdaru* becomes పుత్తెచ్చు *puttecču* and

get,' పుచ్చు *puccu*. If the Tam ಕೊನೈ *koṉai*, 'top,' assumes the form కొంగు *koṅgu* = కొనగు *konagu* = కొన్‌ *konai* + అగు *agu*, then ವಲೈ *valai*, that is ವನೈ *vanai*, must become వంగు *vangu* = వణగు *vanagu* = వన్‌ *vanai* + అగు *agu*. In Sanskrit the word वृष *vrsa* means 'a beast' and 'virtue.' If वृष *vrsa* meaning 'animal' is modified as ऋक्ष *rksa*, 'bear,' (properly, ऋष *rsa*), by the elision of the initial व *v*, and then as *ursus* in Latin and *αρκτος* (properly *αρσος*) in Greek, and then this *ursus* is softened into अच्छ *accha*, 'bear,' in Sanskrit, is it not natural to expect that there should be the same or similar changes undergone by the word in the other meaning (viz. 'virtue')? and our expectation is realized in the forms Sans. ऋत *rta*, 'right,' Gr. *αρτι*, 'just,' Lat. *ordo*, 'a straight row,' and Sans. अच्छ *accha*, 'good,' thus ऋक्ष *rksa* corresponding to ऋत *rta*, *αρκτος* and *ursus*, to *αρτι* and *ordo*, and अच्छ *accha*, to अच्छ *accha*. Vide *Vrsa* Group.

In Sanskrit, वृष *vrsa* means 'an animal,' 'bull,' 'rat,' 'eminent,' and so on; of these meanings the most original is 'an animal'; and the word is modified as वृषभ *vrsabha* by taking the suffix व *va*, which is changed into भ *bha*. Now, वृषभ *vrsabha* is transformed into वर्षभ *varsabha* by the gunation of the vowel ऋ *r*, गर्षभ *garsabha* by the change of व *v* into ग *g* and गर्दभ *gardabha* by the change

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ఎగుతరు *ĕgutaru* ఓతెచ్చు *ōtĕccu*. But the words are modified as పుత్తెంచు *puttenču* and ఓతెంచు *ōtenču* by the insertion of a nasal sound for the first *c*, and the Telugu Pandits derive them from పోపుతెంచు *pōvutenču*, 'to cut off going,' ఓసుతెంచు *ōgutenču*, as if the latter parts were తెంచు *tenču*, 'to cut.'

स् *s* into द् *d*. Analogy leads us to expect a similar transformation of ऋषभ *ṛsabha*. We see accordingly that ऋषभ *ṛṣabha* is, in its turn, metamorphosed into अर्सभ *arsabha* by the gunation of the initial vowel ऋ *r* and रासभ *rāsabha* by the transposition of the र् *r* to the beginning of the word.

Again take the form पृश् *pṛś*, which means 'back' or 'side,' and forms the radical part of पृष्ठ *prstha*, 'back,' पार्श्व *pārśva*, 'side,' Lat. *prope*, 'near,' पशु *paśu*, 'rib,' पुच्छ *puccha*, 'tail,' मुष्टि *musti*, 'elbow,' पृत् *pṛt*, 'battle,' originally 'side,' पृतना *prtanā*, 'army,' originally 'side,' पर्द् *pard*, 'to fart,' Gr. *μετα*, Dor. *πεδα*, 'by side,' 'in the midst,' *παλιν*, 'back,' *πυγη*, 'tail,' *περδομαι*, *βδεω*, 'to fart,' Lat. *merda*, 'dung,' वर्चस् *varcas*, पुरिष *purisa* and पुरीष *purīsa*, 'dung,' &c., is at last modified as विश् *viś*, Lat. *fæx*, 'grounds,' sediments,' and is further modified as विष्ठा *visthā* = विस् *vis* + आ *ā* = विस्सा *vissā* = विसा *vistā* = विष्ठा *vṣṭhā*. Compare Lat. *crista* = Gr. *κρας* + *a*, and the Gr. *ιστος*, Sans. इष्ठ *ista*, suffixes of the superlative degree of adjectives, = ईयस् *īyas* + अ *a*, ईयस् *īyas* being the suffix of the comparative degree (p. 111). In these words there is a series of meanings all originating from the radical one of "side,' the transition being from 'side' to 'back,' to the fist (or elbow), to tail and at last to animal excrescence. If पृश् *prś* assumes the forms of पृष्ठ *prstha*, &c., we may expect similar changes from the similar word वृष *vṛṣa*, meaning 'an animal.' The word accordingly has the following

forms: **बस्त** *basta*, 'a goat,' **बष्कयणी** *baskayanī*, 'a cow that has yeaned long ago,' **वशा** *vaśa*, 'a cow,' **पशु** *paśu*, 'cattle,' **मर्त्य** *martya*, 'man,' **वृष्णि** *vrsni*, 'a goat,' **गृष्टि** *grsti*, 'a cow that has yeaned once' for **वृष्टि** *vrsti*, **मूष** *mūsa*, 'rat,' **मार्जार** *mārjāra*, 'cat,' **पुरुष** *purusa* and **पूरुष** *pūrusa*, 'man,' **वधू** *vadhū*, 'woman,' **विश्** *viś*, 'man,' **वेश्** *vēśa*, **वेश्या** *vēśyā*, 'whore,' **विट** *vita*, 'adulterer.' See the following table:—

Sans. **पृश्** *prś* — Sans. **वृष** *vrsa*

„ **पृष्ट** *prṣta*
„ **पर्शु** *parśu* — „ **गृष्टि** *grsti* properly **वृष्टि** *vrsti*.
„ **पार्श्व** *pārśva*
Lat. *prope*

Sans. **पर्द** *parda* — „ **मर्त** *marta*
Gr. *περδομαι, βδεω.*

Sans **पुच्छ** *puccha* — „ **पुंस्** *puṁs* developed into **पुमांस्** *pumāṁs*.
Gr. *πυγη.*

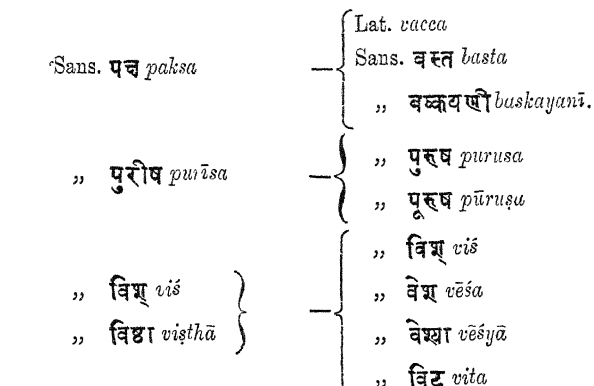
Sans. **मध्य** *madhya* — „ **वधू** *vadhū*
Gr. *μετα & μετα.*

Sans. **पार्ष्णि** *pārsni* — „ **वृष्णि** *vrsni*
Lat. *perna*, 'ham.'

Sans. **पाश** *pāśa* — „ **पशु** *paśu*; Lat. *pecus*, Sans. **वशा** *vaśā*

„ **मुष्टि** *musti* — Sans. **मूष** *mūsa*; „ **मेष** *mēsa*

„ **वर्चस्** *varcas* — „ **मार्जार** *mārjāra*



Again the word आत्मन् *ātman* is modified in Sanskrit as अश्मंतम् *aśmantam* and in Persian آسمان *āsmān*, and this modification leads us to expect a similar one in the allied languages; and we accordingly find in Greek *ασαμινθος* applied to a tub used for a hot bath (p. 141). In Greek and Latin the same word आत्मन् *ātman* is metamorphosed into *κυμινον* and *cuminum*, and though at first I did not know, yet by a continued search I succeeded in discovering the corresponding form in अजमोदा *ajamōdā* which is however not applied to cummin seeds but to bishop's weed (p. 142). If in Greek there exists a reduplicated form of *κανθος* as *λακινθος*, we hope to see a similar form in Sanskrit of the corresponding Sans. शोण *śōna*; and I have shown that the word कोकनद *kōkanada* is the required form, notwithstanding the apparent difference in the forms of these words (p. 150). In Kanarese the future participial adjective ends in *a* as well as the present and past participial adjectives; ಆಗು, ಗೆಯ್ಯುವ *geyyuva*, 'who will do.' This form is the most original and is variously modified as in Tam. செய்யும் *seyyum*. Analogy leads us to expect a form செய்யுவ *seyyuva* which,

however, does not exist. But the root ಕಟ *kaḍa*, 'to pass,' gives the required form as ಕಟವ *kaḍava*, which answers to Kan. ಕಳಿವ *kaḷiva* which is a contraction of ಕಳಿಯುವ *kaḷiyuva*. The Tam. ಕಟವ *kaḍava* must therefore be a contraction of ಕಟಕ್ಕುವ *kaḍakkuva*, originally ಕಟಯುವ *kaḍayuva* answering to Kan. ಕಳಿಯುವ *kaḷiyuva*. I can add a multitude of more instances, but what I have given is quite sufficient to prove the importance of the principle of analogy.

IV. The method of my study and observation is purely analytical and experimental, and though in possession of the rules and theories already given by ancient grammarians and lexicographers, I did not apply them in any case till I arrived at them by the very instances which I gathered during the course of my study. Care was taken to find corresponding words and grammatical forms in the allied languages and to institute close comparisons among them. I have thus been able to discover new laws of orthographical growth, decay and mutation, and by their means explain the etymologies of difficult words and the formations of complicated grammatical forms, of which some instances will be given lower down in this Introduction.

V. I have written a series of volumes under the designation of NOTES ON ARYAN AND DRAVIDIAN PHILOLOGY of which this is the first. It is entirely devoted to the description and illustration of the method of investigation which I have pursued. As the method consists in the analysis of the languages which are investigated, I have analysed the Sanskrit, Greek, and Latin languages into groups of allied words, and these groups are treated one after another. In conformity to the experimental and analytical character of my investigation, the above outline is filled

up with grammatical and etymological matters which are introduced for the illustration of orthographical or other processes in an order quite different from that in which they will be arranged in a synthetic grammar. Thus, for instance, the Latin perfect and pluperfect forms are explained under the heading of the Sanskrit word '*svādu*' in the First Group, which is changed into '*suavis*' in Latin by the change of *d* into *v*; and for the illustration of this process the above perfect and pluperfect forms are introduced (p 78). But they will occur in a synthetic grammar in the chapter on Verbs and under the heading of Tenses. Again, the Greek perfect forms ending in *κα* as *πεφυκα* are introduced under the Sanskrit termination '*vas*' which I suppose to have been changed in Greek into *κοτ* by the insertion of *k* for *v*; and this process is illustrated by the above perfect forms in which I discovered the same change and also the allied change of य *y* into *ka*.

VI. Words are of three kinds; first, those which are indivisible; second, those which are divisible and contain two parts, such as a root and a prefix, a suffix, or both; third, those that are composed of the above parts and contain in addition to them some orthographical outgrowths which are the excrescences in the natural development and growth of words. This classification is very important, inasmuch as we are dealing with a critical analysis of the words of kindred languages. The linguistic chemist, so to speak, must try to analyze a word completely and be able to account for the smallest residuum in the decomposition; and, in this analytical method, he must arrive ultimately at the most simple elements—elements which do not admit of a further analysis, nor contain common parts. In the synthetical method he must start from the simplest roots and derive words by the most natural processes.

This method has not been properly followed and is violated not only by the ancient but also by modern grammarians and philologists. To illustrate this linguistic aberration, I give here below a few instances.

VII. Pānini tells us that the augment आनुक् *ānuk* (आन् *ān*) is to be added to some masculine nouns such as इंद्र *Indra*, वरुण *Varuna*, &c., to get the feminine forms इंद्राणी *Indrānī*, वरुणानी *Varunānī*, &c. But how is this particle derived? Is it an arbitrary and extraneous addition or a natural growth? The question can be easily solved, if we know the changes which स *s* undergoes in Sanskrit and other languages. The letter स *s* is changed into न *n* as in Pāli नस् *nas*, Sans. सस् *sas*, 'he'; एन *ēna*, एष *ēsa*, 'this'; ज्ञातम् *gñātam* (prop ज्ञातन् *gñātan*), Gr. γνωτον, in which *ον* comes from the masculine *ος*; Sans. अहन् *ahan*, अहस् *ahas*, 'day;' and so on. From these examples we can clearly see that the स *s* of इंद्रस् *Indras* may be the source of the न *n* of इंद्राणी *Indrānī*. We may therefore derive the feminine form इंद्राणी *Indrānī* from the masc. इंद्रस् *Indras* by the addition of the fem. suffix ई *ī*; thus,—इंद्रस् *Indras* + ई *ī* = इंद्रन् *Indran* + ई *ī* by the change of स *s* into न *n* and इंद्रान् *Indrān* + ई *ī* by the lengthening of the अ *a* preceding न *n*, and at last, इंद्राणी *Indrānī*. Similarly we may explain the feminine form Διωνη from Διος. While we connect Δεσποτης with दिवस्पति *divaspati*, 'lord of Heaven,' the feminine form Δεσποινα may be derived from दिवस्पत्नी *divaspatnī* which is shortened into

Δεσποτνη and then modified as Δεποινα by the elision of τ, which is represented by *i* as in ειμι for εσμι, and the change of the final η into *a*. Following the same theory we can derive पत्नी *patnī* from पतिस् *patis* + ङी ī = पतिन् *patin* + ङी ī = पत्न् *patn* + ङी ī by the elision of the इ *i* preceding न *n*.

VIII. If all such forms may be explained by assuming the change of स *s* into न *n*, why should we bring in the unnecessary augment आन् *ān* (आनुक् *ānuk*)? Even supposing that there is such an augment, we do not get a physical explanation of this augment. Nor does it account for the form पत्नी *patnī* which is formed exactly like इन्द्राणी *Indrānī*, except as regards the process of the elision of the final इ *i* of पति *pāti*; nor for असिक्नी *asiknī*, 'a young female servant,' and पलिक्नी *paliknī*, 'an old woman,' of which असिक्नी *asiknī* = असितस् *āsitas* + ङी ī = असित्न् *asitn* + ङी *i* = असित्नी *asitnī* by the elision of अ *a* preceding न *n*, असिक्नी *asiknī* by the change of त *t* into क *k*, असितस् *asitas* meaning 'black,' (*sc.* in hair), therefore 'young,' and not 'old.' Similarly can be derived पलिक्नी *paliknī* from पलितस् *palitas*, 'grey,' that is, 'having grey hairs.'

IX. Again, according to Pāṇini आन *āna* (शानच् *śānac*) is to be added to an Ātmanēpadi root to form the present participle, and when the root takes अ *a*, य *y*, and अय *aya* before the verbal suffix ते *tē*, then *m* is inserted before आन *āna* after those augments. But I have compared these suffixes मान *māna* and आन *āna* with the correspond-

ing Gr *μενος* and Lat. *bundus*, and *andus*, *endus* and *undus*, and ultimately traced them to the Sanskrit suffix मन् *man*. (Vide p. 112.)

X. In the Tamil grammars, the Tolkāppiyam, the Naṉṉūl and the like, a list of சாரியைகள் *śāriyaigal*, augments, is given, which, on a minute investigation, I have dissolved into simpler elements. Thus the augment அன் *aṉ* in வந்தனன *vandaṉaṉ*, 'he came,' is traceable to the demonstrative adjective அனை *aṉai*; for வந்தனன் *vandaṉaṉ* is composed of வந்த *vanda* and அனன் *aṉaṉ*, வந்த *vanda*, the past participial adjective of வா *vā*, 'to come,' and அனன் *aṉaṉ*, a contraction of அனையன் *aṉaiyaṉ* = அனை *aṉai* + அன *aṉ*, meaning 'a man of that sort,' which, like the pronoun அவன் *avaṉ*, is used merely as a personal suffix in the above verb வந்தனன் *vandaṉaṉ*. The so-called குச்சாரியை *kuccāriyai*, the augment கு *ku*, in நடக்க *naḍakka*, 'to walk,' and உரைக்க *uraikka*, 'to say,' springs from the உடம்படுமெய *uḍambadumey v* and *y*, as the words are modifications of the original forms, நடவ *naḍava* and உரைய *uraiya*, which are to be distributed respectively as நட *naḍa* + அ *a*, and உரை *urai* + அ *a*, and in which *v* and *y* are used to fill up the hiatus, and are changed into க *k*, which process prevails in the Aryan languages also, especially in Greek in which I have been able to explain some perfect forms by the analogy of the above Tamil forms. (pp. 116-118).

XI. In Telugu, we have such words as మ్రాకు *mrāku* 'tree,' వలకు *valaku*, 'beauty,' కొలకు *kolaku*, 'tank,' in which the particle కు *ku* is inorganically inserted in the singular optionally and in the plural necessarily. In the plural the part *ku* is an organic element and with the following part *ulu* is traceable to the Tamil plural termi-

nation *kal* which is itself a corruption of the masculine plural pronoun அவர் *avar* shortened into ஈர் *ar* and used as a personal suffix, and this connexion is clearly seen by comparing those forms with the corresponding Tamil ones, as మాచులు *māchulu*, மரఙ்கள் *marangal*, మలచులు *malachulu*, పొలఙ్కల *polangal*, కొలచులు *kolachulu*, కులఙ్కల *kulangal*. The identity of the plural forms మాచులు *māchulu* and மரఙ்கள் *marangal* can be easily seen. The Telugu language does not generally allow consonants at the end of words, but modifies them by the addition of the vowels అ *a*, ఉ *u* and ఇ *i*. Thus, the Tam மரఙ்கள் *marangal* becomes మరఙ్కలు *marangalu*, and the part మర *maram* being contracted into మ్రాన *mrāni*, మరఙ్కలు *marangalu* assumes the form of మ్రానులు *mrānulu*. Compare Tam. கடைகண் *kaḍaikkan*, Tel. క్రేగన్ను *krēgannu*, 'a side-look,' Tam. கீழ்தொடை *kīḻttoḍai*, Tel. క్రిందొడ *krindoḍa*, 'the lower thigh'; Tam. பழங்கெம்பு *palaṅkembu*, Tel ప్రాగెంపు *prāgempu*, 'old ruby'; Tam. புதுச்சீரை *puduccīrai* (properly குதுச்சீரை *kuduccīrai*[1]), Tel. క్రొంజీర *krompjīra*, 'new cloth;' in which Tam. கடை *kaḍai*, கீழ் *kīḻ*, பழம் *palam*, and புது *pudu* are shortened in Telugu into క్రే *krē* (క్లే *klē*), క్రీ *krī* (క్లీ *klī*); ప్రాన్ *prān* (ప్లాన్ *plān*), and క్రొ *kro* (క్లొ *klo*).

XII. Here I have to refer to another law of the Telugu language, viz., the law of the assimilation of vowels, according to which, contiguous vowels are assimilated as in అడిగి *adigi*, 'having asked' = అడుగు *aḍugu* + ఇ *i* = అడుగ్

[1] In the North Indian Vernaculars '*kōrā*' means 'new,' as in *kōrāpān*, 'newness,' and కోడి *kōḍi* is used by washermen in the sense of 'new cloth' These are traceable to Tel. కొత్త *kotta*, and Tam புத்த *putta*, 'new'

aḍug + ఇ *i*, then అడిగి *adigi* by the change of the vowel ఉ *u* of డు *ḍu* into ఇ *i*. We have thus మ్రాంకలు *mrānkalu*, becoming మ్రాంకులు *mrānkulu*, which is modified as మ్రాక్కులు *mrāckulu* by inserting the ardhānusvāra ం instead of the pūrnānusvāra ం. Similarly can be derived the forms వలక్కులు *valackulu* and కొలక్కులు *kolackulu*. [Vide Vol. II.]

But the Telugu grammarians analyzed them wrongly, distributing them as మ్రాక్కు *mrācku* + ఉలు *ulu*, వలక్కు *valacku* + ఉలు *ulu*, and కొలక్కు *kolacku* + ఉలు *ulu*, in which they thought *ulu* was the plural suffix and the remaining parts మ్రాక్కు *mrācku*, వలక్కు *valacku*, and కొలక్కు *kolacku* were stems in singular, and thus were compelled to add the particle *ku* to the singular forms of those words. But as there were already separate singular forms as మ్రాను *mrānu*, వలను *valanu*, and కొలను *kolanu* modified from the corresponding Tam. மரன் *maraṉ*,[1] பொலன *polaṉ*, and குளன் *kulan*, the above inorganic addition of *ku* to the singular became optional.

XIII. Again the technical term ఔపవిభక్తిక *aupavibhaktika* is invented to be applied to a class of so-called augments such as *i*, *ti* and *ṭi*, of which the first I hold to be a genitive singular suffix and the next two are composed of *t* and *i* and *ṭ* and *i*. The initial consonants of the latter two augments are modifications of the final *y*, *d*, *n*, *l*, *r*, and *ṟ* of nouns, owing to the addition of the suffixes *i*, *in* and the like. They sometimes spring from the final *n* of the casal suffixes ఇన్ *in* and అన్ *an*, which are changed into *it* or *int* and *at*.

[1] The Tam. ன *ṉ* is to be treated as న *n* for all scientific purposes

Thus, ఆలిచేతన్ *ālicētan*, 'by the wife,' corresponds to ஆள்கையால் *ālkaiyāl*, 'by the hand of person.' The *i* in ఆలి *li* is a genitive suffix and occurs in దానిచేతన్ *dānicētan* Tam. அதனைகையால் *adankaiyāl*, Kan. ಅದರಕೈಯಿಂದ *adarakaiinda*), and corresponds to the *a* of ಅದರ *adara*.

చేతన్ *cētan* = చేయి *cēyi* + అన్ *an* = చేయ్ *cēy* + అన్ *an* = చేత్ *cēt* + అన్ *an*, in which య *y* is changed into త *t* as it is changed into స *s* in చేసి *cēsi* = చేయు *cēyu* + ఇ *i*. Compare Sans. **एधिषीष्ट** *ēdhisīsta* for **एधियीस्त** *ēdhiyīsta*, and Gr. Θετιδος for Θετιγος.

కంటన్ *kantan* = కన్ను *kannu* + అన్ *an* = కన్న్ *kann* + అన్ *an* = కణ్ట్ *kant* + అన్ *an*, by the change of the second న *n* into ట *t* and the consequent change of the previous న *n* into ణ *n*. Compare Sans. **स्वांतम्** *svāntam*, 'heart' = **स्वन्** *svan* + **अम्** *am* = **स्वन्नम्** *svannam*; Lat *mentes*, 'mind' = *men* + *es* = *mennes*; Tel. ఉందు *undu* = Tam. இர் *ir* + உ *u* = இந் *in* + உ *u* = உந் *un* + உ *u* = உன்ற் *unn* + உ *u*, = ఉన్ను *unnu*; Tel. పుండు *pundu*, 'sore' = Tam. புண் *pun* + உ *u* = పుణ్ణు *punnu* (Kan. ಹುಣ್ಣು *hunnu*).

Similarly comes *ṭ* in వింటన్ *vintan* = Tam. வில்லால் *villāl*,[1] 'by bow'; పంటన్ *pantan* = Tam. பல்லால் *pallāl*, 'by teeth'; నుదుటన్ *nudutan*, Tam. நுதலால் *nudalāl*, 'by the forehead,' (Sans. **नितिल** *nitila*); వెంటన్ *ventan*, వెన్నన్ *vennan*, Tam. வெரிநால் *verināl*, வெந்நால் *vennāl*, பின்னால் *pinnāl*, 'by back'; గోటన్ *gōtan* = గోరు *gōru* + అన్ *an* = గోట్ *gōt* + అన్ *an*, Tam. உகிரால் *ukirāl*, 'by the nail'; similarly నీటన్ *nīṭan*,

[1] The stem విల *vil* becomes విన్ *vin* before అన్ *an*, so that విల్లన్ *villan* = విన్నన్ *vinnan* and then వింటన్ *vintan*. Similarly పంటన్ *pantan*.

Tam. நீரால் *nīrāl*, 'by water'; నెత్తుటన్ *nettutan*, Tam உதிரத்தால் *udirattāl*, 'by blood,' (Sans. रुधिर *rudhira*)

In the above examples the final *y*, *n*, *l*, and *r* of the Telugu nominal stems are changed into *t* and *t*.

పేరిటన్ *pēritan* = పేరు *pēru* + ఇన్ *in* + అన్ *an* (Tam. பேரினால் *pēriṉāl*) = పేరు *pēru* + ఇట్ *it* + అన్ *an*, by the change of *n* into *t*.

రెండింటన్ *rendintan* = రెండు *reṇḍu* + ఇన్ *in* + అన్ *an* (Tam. இரண்டினால் *iraṇḍiṉāl*) = రెండు *reṇḍu* + ఇన్న్ *inn* + అన్ *an*, by the doubling of *n* = రెండు *reṇḍu* + ఇంట్ *int* + అన్ *an*, by the change of the second *n* into *t* and the consequent change of the first న *n* into ణ *n*; also రెండిటన్ *reṇḍitan* by the elision of ణ *n*.

సరసంపుటలుక్ *sarasamputaluka* (Tam. ஸரஸத்தின் *sarasattiṉ* + அழுங்கல் *alungal*), 'amatory anger;' సరసంపుటలుక్ *sarasamputaluka* = సరసమ్ *sarasam* (Tam. ஸரஸம் *sarasam*) + ఇన్ *in* (Tam. இன் *iṉ*) + అలుక్ *aluka* (Tam. அழுங்கல் *alungal*), in which ఇన్ *in* is the genitive suffix. Here I have to observe that the final *am* of the Telugu and Tamil word *sarasam* is a neuter singular suffix corresponding to the *am* of Sans. दानम् *dānam* and *ov* of Gr. δῶρον, and *at* of तत् *tat*, 'that;' and, of these Aryan neuter singular suffixes *am*, *ov* and *at*, the Gr. *ov* is original, being directly traceable to the masculine singular suffix '*os*.' When the genitive singular suffix *in* is added, the Tamil word changes its final *am* into *an*, corresponding to the Gr. *ov*; and hardens the *n* into *t*, as is seen in Sans. तत् *tat*, so that ஸரஸம் *sarasam* + இன் *iṉ* + அழுங்கல் *alungal* = ஸரஸந் *sarasan* + இந் *in* + அழுங்கல் *alungal* = ஸரஸந்ந் *saraann* + இன் *iṉ* + அழுங்கல் *alungal* = ஸரஸத்த் *sarasatt* + இன் *iṉ* + அழுங்கல் *aḷungal*,

by the hardening of *nn*. But the Tel. సరసము *sarasam* follows a different yet allied modification. Thus సరసము *sarasam* + ఇక్ *in* + అలుక *aluka* = సరసమ్ము *sarasamm* + ఇక్ *in* + అలుక *aluka* by the doubling of the final *m* of సరసము *sarasam*; then = సరసమ్పు *sarasamp* + ఇట్ *it* + అలుక *aluka*, by the change of the second *m* into *p* and of the *n* of ఇక్ *in* into *t* = సరసమ్పు *sarasamp* + ఉట్ *ut* + అలుక *aluka*, by the change of ఇ *i* into ఉ *u* as in గురువునకు *guruvunaku* = గురువినకు *guruvinaku* (Kan. ಗುರುವಿಂಗೆ *guruvinge*, Tam. குருவிற்கு *guruviṟku*) = గురు *guru* + ఇక్ *in* + అ *a* + కు *ku*.

Tel. మిఱితన్ *miṟitan*, 'by elevation' = మిఱ్ఱు *miṟṟu* + ఇన్ *in* + అన్ *an*, in which మిఱ్ఱు *miṟṟu*, properly మిట్టు *mittu*, is a corruption of Tam. மேடு *mēḍu* by the change of *tt* into *ṟṟ* as in కఱ్ఱ *kaṟṟa*, Tam. கட்டை *kattai*, 'stick.' మిఱ్ఱు *miṟṟu* + ఇన్ *in* + అన్ *an* corresponds to Tam. மேடு *mēḍu* + இன் *in* + ஆல் *āl* and = మిఱ్ఱు *miṟṟu* + ఇత్ *it* + అన్ *an* by the change of the *n* of ఇన్ *in* into *t* = మిఱు *miṟu* + ఇత్ *it* + అన్ *an*, by the elision of one of the two *ṟ*'s.

XIV. In the Kanarese Grammar, Śabdamanidarpana, in the chapter on Verbs, it is said that the particles అనెగం *anegam* and ఇనెగం *enegam* are to be added to the participial adjectives to indicate time, as బరువనెగం *baruvanegam*, బరువినెగం *baruvinegam*, 'at that and this time when he, &c., will come'; బందనెగం *bandanegam*, బందినెగం *bandinegam*, 'at that and this time when he, &c., came.' But అనెగం *anegam* and ఇనెగం *inegam* are not particles but are nouns in the dative case. అనె *ane* and ఇనె *ine* are demonstrative adjectives, meaning 'that' and 'this' respectively, and correspond to

the Tam. அனை *aṉai* and இனை *iṉai* from which I have derived, the demonstrative adjectives அன்ன *aṉṉa*, 'of that sort' and 'that,' and இன்ன *iṉṉa*, 'of this sort' and 'this,' and their modified forms அந்த *anda* and இந்த *inda* in Modern Tamil. By adding the dative suffixes Tam. கு *ku*, and Kan. ಗೆ *ge*, and the particles Tam. உம் *um*, and Kan. ಎಂ *am*, we get அனைக்கும் *aṉaikkum* and ಅನೆಗಂ *anegam*, radically meaning 'to that,' that is 'to that time,' and இனைக்கும் *iṉaikkum*, ಇನೆಗಂ *inegam*, 'to this,' that is, 'to this time,' which latter is modified into ಇನ್ನಕ್ಕಂ *innkam*, ಇನ್ನಕನ್ *innkan* and at last ಇಂಕನ್ *inkan* and ಇಕನ್ *ickan* and means 'now' and hence 'hereafter.' By adding '*aṉaikkum*,' and '*anegam*' to Tam. வருவ *varuva*, and Kan. ಬರುವ *baruva*, we get வருவனைக்கும் *varuvaṉaikkum* and ಬರುವನೆಗಂ *baruvanegam*, meaning 'to or at the time when he, &c., will come.' The *v* of the suffix *uva* being changed into *t* as in ಅವನು *avanu*, ಆತನು *ātanu*, 'he,' வருவனைக்கும் *varuvaṉaikkum* becomes வருந்தனைக்கும் *varundaṉaikkum* and ಬರುವನೆಗಂ *baruvanegam* ಬರುವತನಕ *baruvatanaka*, and this yields the Tel. వచ్చుతనక *vaccutanaka*.[1]

XV. Again the particle ಅಲೊಡಂ *aloḍam* is to be added to any root to indicate the time of completing the action. Thus ಗೆಯ್ಯಲೊಡಂ *geyyaloḍam* means 'after doing' = Tam. செய்ய ஸுடன் *śeyyaluḍaṉ*. Comparing these two expressions we can easily see that the Kan. ಅಲೊಡಂ *aloḍam* = Tam. அலுடன் *aluḍaṉ* in which the first part அல் *al* belongs to the verbal noun செயல் *śeyal* (Kan. ಗೆಯ್ಯಲ್ *geyyal*), 'the act of doing,' and உடன் *uḍaṉ* (Kan. ಒಡಂ *oḍam*) is the instrumental suffix

[1] The latter part of this expression, viz. తనక *tanaka*, is modified in Hindustani as تک *tak* by the elision of *n*, and تلک *talak* by the change of *n* into *l* and means 'till.'

meaning 'with' or 'immediately after.' What an unscientific analysis and distribution! In Tamil no one would commit such an error. The Kanarese Grammarian, however, did not know the analysis of the expression and distributed it wrongly.

XVI. Such were the errors and mistakes of the ancient grammarians and philologists, and they have been handed down to us without any correction whatever. The duty of the philologist is to enquire into the nature and composition of every grammatical form and the etymology of every derivative word. Following this principle, I have been able to discover the affinities of many words and grammatical forms in the Aryan and Dravidian languages and have thus thrown much light on subjects which have remained in deep obscurity, in spite of all the attempts of lexicographers, grammarians and philologists.

XVII. The subject of this volume, as already mentioned, is the method of linguistic investigation pursued by me; and with the description and explanation of this method the book begins. Then follow lists of groups of words which are introduced to illustrate the method. The first list contains five groups each of which includes the corresponding words of the allied languages of the Aryan family, which are similar in form, and convey the same or allied ideas. The second contains the corresponding words of allied languages which express the same ideas and are allied in form. In the third are given the allied grammatical forms of the kindred languages, and I have then discussed the peculiarities of conjugation and proposed a new classification of them instead of the old. The First, Fourth, Sixth and Tenth are brought under one class, and the Second includes the Third, Seventh and the Yailuganta or the

frequentative without any augment. The Fifth is referred to a separate class with the augment *u*, and the *n* of the so-called augment नु *nu* (अ्नु *śnu*) has been shown to spring from a radical nasal and is therefore organic. In this class is included the Eighth which inserts *u* before the personal suffixes. In the Ninth class, the root ज्ञा *jñā* is shown as belonging to the Second, as the part जाना *jānā* of जानाति *jānāti* is only an organic development of ज्ञा *jñā* by the insertion of आ *ā* between ज *j* and ञ *ñ* and the consequent change of ञ *ñ* into न *n*. Compare Gr. γνωθι and Sans. जानीहि *jānīhi*. In the remaining roots मंथ् *manth*, ग्रंथ् *granth*, &c., the radical nasal is transposed to the end, and when आ *ā* is added before the personal suffixes, such as ति *ti* and ते *te*, we get मथ्न् *mathn* + आ *ā* + ति *ti* = मथ्नाति *mathnāti* and ग्रथ्न् *grathn* + आ *ā* + ति *ti* = ग्रथ्नाति *grathnāti*. In the Seventh the vowel अ *ā* is inserted between the last consonant of the root and a preceding nasal, so that we get *na* in the midst of the root, which is wrongly treated as an augment. But in the Ātmanēpadi roots no augment is inserted, so that we get such forms as रुंद्धे *runddhē* from रुंध् *rundh* + ते *tē*.

According to my system, therefore, there are five classes, the First, the अ *a* class; the Second, आ *ā* class including the original Ninth class (आविकरण *śnāvikarana*) and the subjunctive forms as भवाति *bhavāti*; the Third, इ *i* class which inserts इ *i* before the augment ति *ti*, as श्वसिति *śvasiti*, अनिति *aniti* and the like; the Fourth class which inserts

ति as ब्रवीति *bravīti*, बोभवीति *bōbhavīti* and such forms as अब्रवीत् *abravīt* and अबोभवीत् *abōbhavīt*; the Fifth, उ *u* ass in which उ *u* is added to the root, as कुरुते *kurutē*, रुते *tarutē*, अश्नुते *aśnutē* and the like.

XVIII. The etymological importance of my researches as great as the historical, ethnological, and mythological. tymology is to Philology what Chemistry is to Physical cience. It is the essential part of a dictionary, and the cience of grammar is based upon a right etymology. But lexicographers and grammarians did not follow a strictly scientific method in their investigations. They assigned wrong and fanciful derivations to words and analyzed the grammatical forms in a way quite contrary to the fundamental laws of philology; and, in consequence, many errors have crept into the works of most writers on languages and grammars and dictionaries. It is therefore the duty of every philologist to follow a strict method of investigation, and establish a system of sound principles derived from carefully analyzed facts. The etymology so restablished should be introduced into grammars and dictionaries. I need not bring in here examples, as every page of my work contains some illustrations of what I say. Such a critical investigation furnishes us with a set of sychological and orthographical rules by which we can etermine the root of many a doubtful word and explain ie construction of many a difficult grammatical form. Ve have been lately favoured with an Etymological Dicionary of the English Language by Mr. Skeat, Professor f Anglo-Saxon in the University of Cambridge. It has een compiled with great learning, and the author has there- embodied the results of the researches of many etymolo- ical scholars, and, in that way, has done a good service

to the language. But in many cases, however, he has n[1], settled the etymologies of words; and the failure must t[1] attributed to the want of some definite rules to guid[e] Such rules can be derived only by a scientific comparisc of the words and grammatical forms of a language wit[h] one another and with the corresponding ones found in th[e] other allied languages of the family, as has been attempte[d] in this work.

XIX. For instance, in the Second Group, that is, th[e] *Śiras Group*, we arrive at a conclusion that in the Aryan lan guages the words for 'head,' 'crown,' 'hair' and 'horn' ar[e] allied and spring from the Sanskrit root शिरस् *śiras* and Gr *καρ*. If we refer to the Etymological Dictionary of Mr. Skeat for the etymology of the word '*crest*' we can see there many allied words given under it and, among others, Lat. '*crista*' with which it is ultimately connected by the author; but with regard to the derivation we learn nothing, for the author says that 'the root of the word is uncertain.' The fact above mentioned, however, settles the etymology, as the word '*crista*' is only '*cris*' in another form, and means '*hood.*' In form it is allied to Gr *καρ*, *καρα*, *κορυς*, *κρασ*, *κρανον*, and *καιτη*; Sans. शिरस् *śiras*, शृङ्ग *srnga*, कच *kaca*, and केश *kēśa*; Lat. *caput*, *crinis cæsaries*, and *cornu*; which words mean 'head,' 'hair, 'horn,' or 'crest.' Now applying the analogy we can con nect the Lat. *crista* with the corresponding Sanskrit an[d] Greek words mentioned above and derive it by the additio[n] of the suffix *a* to *κρας*. Thus *κρας* + *a*: *κρασσα* = *κρισσ* = *krista* = *crista*.

XX. Referring to the Dictionary for the derivation the English word '*hair*,' we learn that the word is found many other forms and that the author is not certain about

root. Now, applying the above rule, we can easily
ppose that English, which is mainly an offshoot of Anglo-
ixon, one of the languages of the Aryan family, must
ntain the corresponding words used in the respective
eas, and a slight acquaintance with English will suggest
) any person the most common words 'head,' 'horn,' and
hood,' 'hair.' The first and second of these words are
vidently connected with the Gr. *κεφαλη* and Lat. *caput*,
nd Gr. *κρανον* and Lat. *cornu* respectively. 'Hood' is allied
o Sans. कोटि *kōṭi*, Gr. *κωδια*, 'top,' चूडा *cūḍā* and चूला
cūlā, 'crest,' and has changed the initial क *k* of कोटि *kōṭi*
nto *h*, as the word 'head' itself has done with the *k* of *κεφα-*
λη. There can be no doubt that the English word *hair* and
Anglo-Saxon '*hair*' and '*her*' are modifications of *καρα*.

Under the word '*hat*' he gives the allied words such as the Ang-Sax. '*hæt*,' Dan. '*hat*,' Icel. '*hattr*,' and observes that it is probably connected with Lat. *cassis*, 'helmet,' which he derives from *skad*, 'to cover,' and cautions the reader not to confound the word with *kut* which is cognate with Eng. '*hood*.' But by the rule above mentioned we can at once settle the derivations and connect *hat*, as well as Lat. *cassis*, with Sans. कोटि *kōṭi*, 'top.'

XXI. Under the word '*cap*' which agrees in meaning with '*hat*,' though apparently differing in form, the author mentions some allied words such as *cape*, *cope* and Lat. *cuppa*; but as these are in form and meaning allied to Sans. शिफा *śiphā*, 'head,' and शफ *śapha*, 'hoof,' of which the ang. 'hoof' is a modification, they may be easily traced the latter.

XXII. In the First Group, I have derived from आत्मन् *ātman*, स्व *sva*, 'own,' 'possession,' स्वर् *svar*, 'heaven,' odified as सुवर् *suvar*, and सुमेरु *sumēru*, and contracted

into मेरु *mēru*, त्मन् *tman*, &c., meaning 'self,' 'soul,' 'spir
'smell,' 'wind,' 'region of wind,' 'sky,' 'clouds,' 'wate
&c., and I may lay down a general rule to the follow
effect, that words which are similar to the above wor
in form and convey the above and allied ideas are alle
to each other and are ultimately traceable to आत्मन् *ātman*
Referring to the Dictionary of Mr. Skeat for the etymolog
of the word '*heaven*,' we learn that it has allied forms i
M. E. *heuen*, Ang.-Sax. *heofon*, *hiofon*, *hefon*, O. Icel. *hifinn*
and is of unknown origin. But its connexion with Sansn
स्वर् *svar*, सुवर् *suvar* and Gr. Ολυμπος is settled by the
above rule. (Vide p. 20.)

XXIII. With reference to the origin of the word '*have*,'
we are informed by the lexicographer that it is from the
Teutonic base, '*hab*.' This root he connects with the Lat.
capere, 'to seize,' 'to hold'; Gr. κωπη, a handle; and the
original idea must accordingly be 'to take' or 'to hold.'
But by the above rule I would connect the word with Sans.
स्व *sva* (Gr. ιδιο) of which Lat. *haveo* is a developed form
by the change of स *s* into *h* and the insertion of the vowel
a between स *s* and व *v*. (p. 14).

XXIV. Under the words '*self*' and '*soul*' he gives
many allied words of the kindred languages and traces them
to their original Teutonic sources, *selba* and *saivala*, res
pectively, and observes however that their origins are un
known. We can, however, conclude, *primâ facie*, that th
two words must be the different forms of the same word
they are identical in form, except that the final consonan
of *saivala* is metathetically transposed to the middle
the word; and this *primâ facie* conclusion is thorough
established by the above rule by which they can be bot
connected with आत्मन् *ātman*.

XXV. Mr. Skeat traces the word '*smell*' to its original form *smoran*, 'to suffocate,' which ends with *r* instead of *l*. From आत्मन् *ātmen* we get Sans. वाष्प *bāspa* (originally आस्प *āspa*) and Lat *vapor*, Gr. *ατμος* and *ατμις*, 'vapor,' and नभस् *nabhas* meaning 'clouds,' 'vapour,' &c.; and we can, according to the rule, connect '*smell*' with Lat. *sibilus*, Sans. श्वस् *śvas*, and तमन् *tman* from which last is derived the verb धमा *dhmā*, 'to blow.'

We can thus see the great utility of the method of investigation pursued by me and of the fundamental general rules of philology which are derived from the classification and the analysis of allied words according to that method. By the application of the rules to the other languages of the Aryan family, we can settle the etymologies of the corresponding words of those languages.

XXVI. The application of the rule may not be confined to the Aryan languages. I suspect very strongly that there must be more connection between the Aryan and Semitic families than hitherto discovered, perhaps, sufficient to warrant a radical union between them in one family. The Semitic languages have not yet been subjected to a scientific analysis by philologists. The laws of constructing words and grammatical forms, which present a striking contrast to those prevailing in the Aryan languages, have not been properly accounted for. The way in which they are pronunciated are most unscientific in appearance. Unless these laws are simplified and reduced to fundamental facts, they must remain in deep oblivion. Take, for instance, the laws of guna, vṛddhi single and double, reduplication of radical forms, the insertion of the augment *a* in past tenses at the beginning of roots and so on, which were so

many arbitrary processes as they were treated in on Sanskrit and Greek grammars, and which, when they wer analyzed and simplified, appealed to our reason.

We learn from the English grammars that the roots *rise lie* and *sit* are changed into *raise, lay* and *seat* respectivelt in the causal; and the vowel changes which take plac seem to be arbitrary. But when we refer them to the general laws of lengthening the vowel of the first syllabl of a word, which are in Sanskrit called guna and vrddhi, we understand them better. There are many similar gram matical and verbal peculiarities in the Aryan languages and, unless they are reduced to most general laws and are thus explained, they must remain arbitrary and unreasonable.

The same must be the case with the Semitic languages "In no language," says Dr. Bresslau, "are found words and roots with so various and not unfrequently with opposite significations as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms." What is the cause of this? Why should there be so many roots which are not found in the actual usage? The limited comparison which I have instituted between the Aryan and the corresponding Semitic words leads me to think that there must be an ultimate connection between the Aryan and the Semitic languages. When the nation speaking these languages separated, the nucleu common stock must have been replenished with new matter which grew naturally and were created arbitrarily. portion of the difference can be explained by reference to th ignorance of the ancient grammarians and lexicographer who had a system of traditions and beliefs regarding th language, instead of a scientific grammar and etymology roots were coined to assign some etymon to every wor and grammatical forms were wrongly analyzed and ne

...forms, coined on wrong analogies. When these were incorporated with the language, there arose some inconsistencies and complicacies which have eluded the closest scrutiny of philologists. This is the case with the Aryan languages, and must be equally so with the Semitic languages also.

Let us see how far we can compare the Aryan and Semitic words. In the Aryan languages the word आत्मन् *ātman* originates words expressive of the following ideas:—'sky, light, sun, day, wind, breath, deity, time, happiness, peace, health, colours such as white, yellow, and the like, beautiful, shining, burning, strength, youth, &c.' The words so derived resemble, both in form and meaning, the corresponding Hebrew and Arabic words

Heb. *Ṣabath*, 'rest,'	Sans. स्वस् *svas*, 'happiness.'	
Ṣelam, 'peace,'	,, शर्मन् *śarman*, ,,	
,, *Gabar*, 'to be strong,'	,, कुमार *kumāra*, 'young.' Gr. *ὀβριμος*, 'strong.'	
,, *Balag*, 'to shine,'	Sans. भ्राज् *bhrāj*.	
,, *Samar*, 'to watch,'	,, स्मील् *smīl*, 'to close the eye,' the idea of closing the eye arising from that of winking.	
,, *Ṣafar*, 'to shine,'	,, ज्वल् *jval*, 'shine.'	
,, *Semes*, 'sun,'	,, दिवस् *divas*, by the change of द् *d* into *s* as in '*Sen*,' दंत *danta*, 'teeth.'	
,, *Ṣua*, 'to be rich,'	,, स्व *sva*, 'possession.'	
,, *Nafas*, 'to breathe,'	,, नभस् *nabhas*, 'wind.'	
,, *Nefes*, 'breath,'		

Heb. *Sahan*, 'to be hot,' Sans. **स्वर्** *svar*, **ज्वल्** *jval*, 'to shine.'

„ *Ṣem*, 'Third son of Noah.' „ **देव** *dēva*, 'a deity,' (compare *sen*, *ṣafar*, *ṣemes*, above given).

„ *Laban*, 'white,' „ **श्वेत** *śvēta*.'

„ *Saban*, 'tender,' „ **कोमल** *kōmala*, 'soft.' Gr. *ἁβρος*, 'delicate.'

„ *Ṣus*, 'to be white,' „ **शुच्** *śuc*, 'to be pure.' „ **शुचि** *śuci*, 'white.'

„ *Yōn*, 'wine,' Gr. *οινος*, 'wine.'

„ *Zaphah*, 'to look out,' Sans. **स्पश्** *spaś*, 'to see.'

„ *Ur*, 'light,' „ **उषा** *usā*, 'dawn.'

„ *Saraf*, 'to burn,' „ **ज्वर्** *jvar*, 'to be hot.'

„ *Safir*, 'beautiful,' „ **ज्वल्** *jval*, 'to shine.'

„ *Barak*, 'lightning,' „ **भ्राज्** *bhrāj*, 'to shine.'

„ *Faz*, 'refined as gold,' „ **भास्** *bhās*, „

Arab. *Lebbek*, 'God,' „ **दिवस्** *divas*, **द्यौस्** *dyaus*, 'God of Heaven.'

Heb. *Baaz*, 'fleetness,' Gr. *βιος*, 'strength.'

„ *Ṣabah*, 'to extol,' Sans. **सभाज्** *sabhāj*, perhaps **स्वस्** *svas*, 'happiness,' the original idea being 'to please.'

„ *Yom*, 'day,' „ **व्योमन्** *vyōman*, 'sky.'

XXVII. In its bearing on Comparative Mythology the system of linguistic analysis adopted by me is very important and, in my opinion, will be attended with good results

...ne Science of Comparative Mythology was, as it were,
...reated by Prof. Max Muller and Mr. Cox, whom we ought
...o call fathers of the science as far as England is concerned.
By comparing the Vedic theogony with the Homeric and
Hesiodic versions and also their modified forms among
the Teutonic and other branches of the Aryan nations,
they have found a close alliance not only in the various
details of the stories told concerning the personages con-
nected with the theogonies, but also in the names applied
to some of them. We know how each myth and story of
a nation has a corresponding one in those of the other
kindred nations kept up intact in its full integrity, slightly
modified, or entirely metamorphosed into new shapes, and
how the same myth among the same nations assumes a
variety of forms, in each of which the nucleus of the story
is repeated. Thus, for instance, in the Hesiodic theogony
the 'Earth' under the names of *Gaia, Terra, Rhea,* and *Hera*
becomes the wife of *Chaos, Ouranos, Cronus* and *Jupiter,*
respectively. But these alliances are psychological and
ethnological; and there is yet a connexion which is want-
ing, and that is formal or philological. We do not know
why *Zeus* and द्यौस् *Dyaus, Uranus* and वरुण *Varuna, Hera*
and इरा *Irā, Olumpos* and स्वर् *Svar,* and other personages
who figure in the Aryan theogonies are so called. Are such
corresponding names significant or mere words coined to
be applied to an individual deity? But a scientific investi-
gation of languages will clearly show that the latter can
never be the case. Language is the result of a physical
development of sounds and not an arbitrary and conventional
growth. Most of the proper names of languages must be
common names expressive of some particular idea, and,
in spite of the apparent difference in their forms, can be
traced to a few roots. This is the conclusion arrived at

by my analysis of Sanskrit, Greek and Latin. I have assigned proper etymologies to the names of many deities who figure in the Vedas of Sanskrit and in the poems of Homer, Hesiod and Virgil. Many of the names have been traced to the word आत्मन् *ātman* which represents the First Group; some, to the word शिरस् *śiras* which represents the Second Group; and some, to वृषन् *vrsan* from which originate all the words of the Third Group.[1] As a psychological

[1] I give here a list containing the most important of the proper names derived in the book —

A
Achaian
Achilles
Aditi
Adruades
Æthra
Agastya
Agni
Ahalyā
Ahanā
Ahura
Ajax
Aithra
Angellos
Anguas
Apollon
Apsaras
Arethusa
Argos
Ariadne
Arthur
Asana
Āsura
Asuia
Athamas
Athēnē
Atlas
Atharya
Atri
Atrides
Atrius

B
Bādarāyana
Barbaros
Baseleus
Bālakhilya
Bāskala
Bhāradvāja
Boiōtos
Brahman
Breareōs
Brhaspati

C
Caia
Caius
Chaos
Cheiron
Coeus
Cohus
Cottos
Covella

D
Da
Daitya
Danae
Danaos
Dānava
Danu
Despoina
Despotes
Diana
Dipetes
Dikte
Diônê
Dis
Diti
Dionusos
Dusyanta
Dyaus
Dyōtanā

E
Echidna
Eos
Epiros
Europa
Evadne

F
Faunus

G
Ga
Gaia
Gandharva
Gautama
Gmā
Gnā
Gua
Guges

H
Hamadruades
Hanvanu
Heaven
Hebe
Hector
Hekatos
Helios
Hellas
Hellen
Hera
Hercules
Hesperos
Hestia
Hippotes
Hippotades
Huakinthos
Humen
Huperion

I
Ialkos
Iapetos
Iason
Ida
Iduia
Ilia
Ilion
Ilos
Indirā
Indra
Ino
Iokaste
Ion
Isis
Italia
Italos

J
Jacob
Japheth
Javan
Jebus
Jehoshua
Jehova
Jehu

connection has already been proved to exist among these
dd ames, so I have argued a philological one among them
reo and made their alliance complete. Making allowance
for the affinities and kindredships founded on accidental
coincidences and resemblances of forms, a great part
ar of my etymology seems, in my humble opinion, to be
correct. If so, a connecting link is established by which
we can thoroughly unite the myths of all the Aryan nations
re who were originally living together and are now separated
by thousands of miles.

Twenty years ago Professor Max Muller traced the vari
ous forms of द्यौस् *Dyaus* and *Zeus* in the Aryan languages

Jehudu
Joseph
Judah

K

Kailāsa
Kanthīrava
Kanva
Kapila
Kāśyapa
Kavi
Kātavīrya
Kentauros
Kerberos
Kumāra
Kuśika
Kolos
Kōkanada
Kolossos
Kosmos
Kronos
Kumāra

L

Laitma
Latinus
Latium
Latmus
Latona
Lemures
Lykos
Lyktos

M

Mamāha
Māna
Mēru
Minos
Minotauros

N

Naiades
Namuci
Naraka
Narkissos
Nephele
Neptunus
Nereides
Nereus
Nessos
Niobe
Notos

O

Odusseus
Oidipous
Olumpos
Osiris
Ouranos

P

Pan
Paśāśura
Pegasos
Pelagos
Pelasgos
Peleus
Penelope
Phaethon
Phrygia
Pieros
Psuchē

R

Rāma
Rambhā
Rbhukṣan
Remus
Rhea
Roma
Romulus
Romus

S

Sagara
Sandhava
Samīra
Sarama
Sarasvatī
Sarpedon
Saturos
Serapis
Sindhu
Śiva
Śivā
Sumēru
Sura
Sūra

T

Tanau
Tanūnapāt
Tethus
Thebai
Theos
Thesbes
Theseus
Thessalia
Thetis
Titan
Tithōnos
Tituos
Triton

U

Ulysses
Ulyxes
Uśanas

V

Vivasvan
Vibhudra

W

Woden
Wuotan

Y

Yakṣa
Yavana

Z

Zephuros

His method suggested to me the possibility of making more comprehensive groups of the same kind. Attempts were already made to discover the origin of the Mythological names of the Aryan languages. Several words are derived by Mr Cox in his Aryan Mythology and his Introduction to Mythology and Folklore, and part of his etymology is very creditable to him. Mr. Gladstone, in his 'Juventus Mundi,' refers to a book published by M. Jacolıot, which he, however, considers as untrustworthy. "It would be," he says, "a matter of great interest to know how far, apart from any theory, the names of the Hellenic divinities are really derivable from the Sanskrit: and in the recent work of M. Jacolıot, 'La Bible dans l' Inde,' a list of many of them is given with Sanskrit roots, in many cases seemingly appropriate." Certainly it must be in Sanskrit alone which is the most ancient and most cultivated of the Aryan languages that the etymology must be sought, and the failures of scholars who have tried to seek in that language the etymons of the names of the Vedic and Hellenic characters must be attributed to the erroneous methods they pursued, and not to any other cause.

It is really astonishing to see that the roots from which the proper names have sprung are not many and are very limited in number. It is equally astonishing that the names applied to many of the Vedic and Hellenic deities have been evolved from the word **आत्मन्** *ātman*, 'sky,' the prevailing radical idea of those words being 'heavenly' or 'bright.' Most of the names of the water deities are metamorphoses of the word **सलिल** *salila*, Gr. *ἁλς*. We are not the less surprised when we see that the names of Ṛsīs, such as **पराशर** *Parāśara*, **भारद्वाज** *Bhāradvāja*, **वाष्कल** *Bāskala*, **बालखिल्य** *Bālakhilya*, **पैल** *Paila* and **बादरायण** *Bādarāyana*, **गिरिश** *Giriśa*, the name of Śiva

early कैलास *Kailāsa*, the name of the mountain in which he
dd fr wells, are traceable to the word शिरस् *śiras* from which
reover ave been derived the words गंधर्व *Gandharva, Kentauros,*
1 चुंद् *Satyr, Chiron* and *Cronos.*
ed चंद् v XXVIII Finally, I shall mention some linguistic and
ar psychological conclusions to which my investigations lead.
de wat There may be errors committed by me and they may require
hs cocorrections from competent scholars. This circumstance,
Yei however, does not much affect the conclusions which I am
n *Indr* going to mention. By the analysis adopted by me, it
Th सार would appear that the Aryan languages can be reduced to
at salf few groups of allied words, of which five have already
C ppeared in this volume, and a few more groups will be
ha introduced in the succeeding volumes. In the treatment
चुं of the subject my intention has been to simply point out
of t the application of the method and give a few important
nstances. The analysis was applied to Sanskrit, Greek,
im Latin and Anglo-Saxon, and, among these too, importance
th was attached to Sanskrit as the oldest and nearest represen-
ju tative of the mother language of the Aryan family. In
nat some places Greek and Latin words corresponding to the
uag Sanskrit have not been given, and left to be learnt from
ot ab the existing dictionaries; and they will all be included in
nowl my 'Comparative Lexicon' which is under preparation. It
guag a can be easily seen that each word of each of the other allied
ch ma anguages of this family must be included in the group,
owled n which the corresponding words of Sanskrit, Greek and
at oura Latin have been included. Perhaps the few groups to
at eac which I have tried to reduce all the allied languages may
d add be split into more groups by the separation of some words
nded c wrongly included in one group. But this does not materi-
ans o lly affect the conclusions which I am going to mention.
rial in he whole vocabulary of the Aryan languages has been
dition

evolved from a small number of words. What that number is we cannot determine; nor is it necessary to do so. A more important and surprising conclusion is that not only the whole vocabulary of languages has sprung from a few words, but also the very grammatical elements are traceable to one word आत्मन् *ātman*! I have shown, for instance, that the nominative, accusative, and genitive suffixes are remnants of the pronouns स *sa*, 'he,' and स्व *sva*, 'own,' and these are ultimately traceable to आत्मन् *ātman*. The conjugational suffixes, most of the personal pronouns and the majority of suffixes added to nouns and verbs to form derivative words, have been traced to the same source. In short, the greater part of the grammatical machinery has been traced to the single word आत्मन् *ātman*.

XXIX. It has been shown also that most of the verbs have sprung from nouns. In the *Ātman* Group itself have been derived many important and primitive verbal roots, as शुभ् *śubh*, स्वप् *svap*, सुख् *sukh*, दीव् *dīv*, जीव् *jīv*, दीप् *dīp*, द्युत् *dyut*, ज्युत् *jyut*, त्विष् *tvis*, त्रप् *trp*, दृप् *drp*, लस् *las*, लक्ष् *laks*, लज्ज् *lajj*, हस् *has*, दृश् *drś*, रुच् *ruc*, लोक् *lōk*, लोच् *lōc*, स्पश् *spaś*, स्वद् *savd*, पच् *pac*, मृड् *mṛḍ*, भास् *bhās*, भी *bhī*, ज्वल् *jval*, तप् *tap*, and क्षिप् *ksip*; in the *Salila* Group सिंच् *siñc*, उंद् *und*, &c.; and in the *Vrs* Group मुष् *mus*, &c. It has been supposed by many that verbs must have preceded nouns, and this theory has been the source of many etymological and grammatical blunders. It will, however, be overthrown by the above and other examples. The word *heaven*, for instance, was hitherto derived from *heave*, 'to lift,' but I have shown in the book

early that the contrary is the fact and that *heave* is derived from *heaven*. The importance and utility of the discovery is seen to a greater extent in the last three verbs, which are connected with the Sulila Group. उंद् *und* and सिंच् *siñc* have been derived from उदन् *udan*, 'water,' and शीकर *śīkara*, 'drop,' respectively. उदन् *udan* is connected with वरुण *Varuna*, Ουρανος, Ωκεανος, इन्द्र *Indra* originally a water god, &c., and शीकर *śīkara*, with सागर *sāgara*, 'ocean,' लहरी *laharī*, 'wave,' लवण *lavana*, 'salt,' सिकत *sikata*, 'sands,' जंबाल *jambāla*, 'mud,' λιμην, 'harbour,' रुमा *rumā*, 'salt ocean,' रुमन् *ruman*, 'salt.' In उंद् *und*, the final *n* of उदन् *udan* is transposed to the middle of the word, and in सिंच् *siñc* the final *r* of शीकर *śīkara* is similarly transposed and changed into *n*. We thus see that the nasal in उंद् *und* and सिंच् *siñc* are radical. The conjugational form उनत्ति *unatti*, third per. sing. indicative, must therefore be distributed as उन् *un* + अ *a* + द् *d* + ति *ti*, in which अ *a* is inserted between the nasal and the following द् *d*, and to the root thus modified the personal ending ति *ti* is added. According to this analysis the form belongs, according to the second conjugation, लुग्विकरण *Lugvikaraṇa*, as it does in the Sulila Group, and is not a separate conjugation (vide p. xx, supra). With regard to the root सिंच् *siñc*, we must have it pronunciated as सिंच् *siñc* and not as सिच् *sic* as has been done in the Dhātupāṭha. As for the root मुंष् *muṃṣ*, it is pronunciated as मुष् *muṣ* and in the conjugational form

मुष्णाति *musnāti*, we have to add according to Pānini श्ना *u* (श्ना *śnā*) to the root and derive the form from मुष् *mus* + ना *nā* + ति *ti*. But according to my analysis the form मुष्णाति *musnāti* is to be distributed as मुंष् *mums* + श्ना *ā* + ति *ti* by the transfer of the nasal to the end of the root मुष् the form of *n*; for मुंष् *mums* is borrowed from मूष् *mūṣa* (μυσ) 'rat,' because the idea of stealth was represented by the action of a rat which takes away food and edible substances without the knowledge of the household. मुंष् *mumṣ* must be a nasalized form of मुष् *mus* as पुंस् *pums* is of वृष *vṛsa*. (Vide the *Vṛṣa* Group, and p. xx, *supra*).

XXX. We thus see that the majority of verbs have been derived from nouns only. It may be objected that the Sanskrit Dhātupāṭha contains about 4,000 roots, and that they cannot at all be derived from nouns. The objection, however, may be removed by supposing that the Dhātupāṭha is a grand attempt to derive every Sanskrit word from a primitive root, and this fact will be clearly seen by any one who studies the Unādisūtra and the commentaries on the Nighantus (Lexicons). In this attempt hundreds of roots which had never existed in the language have been created arbitrarily, and this unnatural element was incorporated with the language, especially in its second stage, the *Vṛṣa* (Classical Sanskrit). A critical analysis, therefore, of the language must exclude all the alien elements.

XXXI. With reference to the psychological or logical part of the results of my investigation, I have to remark that, assuming that thought and language progress side by side and depend upon each other, man in the primitive age

ust have had a limited knowledge and a limited language, s 6d in this possession he occupied a condition of which rhildhood is the best representative, and as the twofold roperty was enriched, the difference became wider and vider till at last he attained to the present condition of oeing. For instance, he had the notion of an animal, and expressed it by the word **वृष** *vrsa* which was applied to a man and an ox; and this word assumed the following forms as he acquired the ideas of new animals, as **वृक** *vrka*, wolf' and 'quadruped,' **मृग** *mrga*, 'quadruped' and 'deer,' **पशु** *paśu*, 'cattle,' Lat. *vacca*, 'cow,' **वस्त** *basta*, 'sheep,' **ऋश्य** *rśya* and **पृषत** *pṛṣata*, 'deer,' **ऋक्ष** *rkṣa*, 'bear,' **उलूक** *ulūka*, 'owl,' **उलूपी** *ulūpī*, 'an alligator,' Eng '*wolf*,' Gr. ἀλωπηξ, and Lat. *vulpes*, 'fox,' **फेरु** *phēru* and **फेरव** *phēravа*, 'jackal,' Lat. *lupus*, 'wolf,' *Roma*, 'the city of Rome,' Romulus and Remus, of which the latter is a modification of Romus, meaning radically 'wolf' (which meaning was the source of the myth of their having been suckled by a wolf) and corresponding to the Sans. **राम** *Rāma*, 'son of Daśaratha,' which word also must have originally signified a wolf and was applied to the prince, referring to his courage and strength; **मार्जार** *mārjāra*, 'cat,' Lat *martes*, a marten,' **मुसली** *musalī* (Tam. முதலை *mudalai*), 'lizard,' Sans. **गृष्टि** *grsti*, 'boar,' and 'a cow that has yeaned once,' **मेष** *mēsa*, 'sheep,' **महिष** *mahisa*, 'buffalo,' (cf. **महिला** *mahilā*, 'woman'), **ओतु** *ōtu*, 'cat,' **बिडार** *bidāra*, **उद्र** *udra*, *otter*, **उंदरु** *undaru*, 'mouse,' and so on; and in its application to man it is transformed into **मनुष्य** *manusya*, **मानुष** *mānusa*, **मर्त्य** *martya*, **मानव** *mānava*, **पुंस्** *pums* (modified as

पुमंस् *pumams* by the insertion of *a* between the nasal and *s* and the addition of a second nasal between *a* and *s*; पुरुष *puruṣa*, पूरुष *pūruṣa*, विश् *viś*, विट *viṭa*, वधू *vadhū*, 'woman,' वेश *veśa*, and वेश्या *veśyā*, 'whore.' I shall give another instance. The verbal roots Gr. γραφω, 'to write,' γλυφω, γλαφω and Lat. *sculpo*, 'to engrave,' are not original roots, but are borrowed from the name of stone, such as Sans. ग्रावन् *grāvan*, from which are to be derived Gr. λαος, λευς and Lat. *lapis*, in which the initial *g* is cut off. But in the Latin *scribo* the initial *g* is changed into *c*, and the letter *s*, added to the beginning of the word. The Sanskrit लिख *likha* may be traced to the Gr. γραφω, and the ख *kha* of लिख *likha* may be a modification of φ. ग्रावन् *grāvan* is shortened into ग्रा *grā* and then developed into two syllables as गिरा *girā* from which form may be derived गिरि *giri*, 'mountain,' and by the change of ग *ga* into श्र *śr* श्रिला *śilā*, 'stone,' and शैल *śaila*, 'mountain.' The Tam. வரி *vari*, Tel. వ్రాయు *vrāyu*, and Kan. ಬರೆ *bare*, 'to write,' are corruptions of ग्रा *grā*. Perhaps Sans. शिल्प *śilpa*, 'art,' particularly stone-masonry, may be referred to the Gr. γλυφη, 'engraving,' and लिपि *lipi* to γραφη, 'writing.' From this it is clear that the roots meaning 'writing,' 'engraving' were originally borrowed from the name of stone. This conclusion applies not only to the Aryan languages but also to the Semitic languages. The so-called triletera root *ktb* from which are evolved various forms, such as *katb* 'writing,' *kātib*, 'writer,' *maktūb*, 'written,' *taktīb*, 'causing to write,' *ukātāb*, 'dictating,' *kitāb*, 'book,' and *kitābat*, 'inscriptions,' is nothing but a modification of the Gr. γραφω In this way we can clearly see that as one word

s developed into so many forms, and all these allied forms
ıre traceable directly or indirectly to the original word, just
ı the same way the meaning of the original word is modi-
ed in various ways, and these modified and allied ideas
an be connected directly or indirectly with the original
dea. In some cases the original idea is so much modified
hat the alliance is not clear. The language or the creative
enius of its speakers depends on the principle of analogy,
nd works out the existing resources in preference to
rbitrary coining. The ancient Romans, for instance, who
had never seen an elephant before, saw one for the first time
n the army of Pyrrhus in Lucania, they called it *Luca bos*,
eaning thereby 'Lucanian ox.' What a mistake that
as! We that are very familiar with the elephant think
hat no one would commit such a mistake. But even in
the difference between a cow and an elephant which is
very striking, there is a similarity; viz., an elephant is a
quadruped and has tusks which answer to the horns of an
ox, and the genius of Romans like that of any other nation

of coining a new name for an elephant and used it till they
got the right names of the animal, viz., *eliphas* and *eliphan-*
s, from Sans. ऐरावत *airāvata*, 'celestial elephant,' through
r. ελεφας.

From these examples we clearly see that language was
eveloped in proportion as ideas were. Words did not
eal with things as they were, but only as they were con-
ived by men. Names were given to things with refer-
ce to qualities, actions, conditions and the like, and to the
tter with reference to their associations. Sometimes the
nnection was real, and sometimes merely imaginary and
bitrary. In this book general laws relating to such
plications have been enunciated according to contexts

and illustrated by proper examples. The words expressing the ideas of shining and laughing, for instance, are connected in the Aryan languages, the former producing the latter, and this law is found even in the Hebrew language.[1] The same idea produces those of fear, hesitation and shame; for when a person shines, his brilliancy may cause fear in the minds of the spectators, or it may expose the person who shines and thus make him shy or ashamed. (Vide pp. 74-77). Many more laws have been given in the book; and I simply refer the readers to them as it is unnecessary to quote them here.

In conclusion, I have to remark that I adopted a certain method of investigation not hitherto adopted in the analysis of the Aryan languages and entirely followed the course which my investigation took of itself. New facts and laws were discovered in some particular cases and they were applied to other cases. Thus my method has been inductive and deductive. But there may be errors both in the inductions and deductions, owing to the erroneousness and incompleteness of the laws, and also owing to the mistakes committed in the application of those laws. I have, however, ventured to put forward the results of my researches before the people more as a student desirous of learning from them than as a scholar presuming to teach them. I am, therefore, prepared to receive most thankfully every correction and improvement in my work, and to withdraw any statement or give up any conviction, in my homage to TRUTH and in my adoration to HIM who is the abode of

TRUTH.

"Veritas a quocunque dicitur, a Deo est."

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[1] Vide Goldziher's Hebrew Mythology, p. 93

NOTES

ON

YAN AND DRAVIDIAN PHILOLOGY.

ETHOD OF LINGUISTIC INVESTIGATION.

OLOGY, A PHYSICAL AND A METAPHYSICAL SCIENCE.

OGY is the science of language and is therefore a
al as well as a metaphysical science. A language
nument of the nation speaking it. It is as such
rofold aspect. As it is an embodiment of the
l thought and intellect, it is a metaphysical monu-
f the nation. As a nation progresses from a primi-
condition to a highly civilized one, the intellect of
nation also receives a proportionate culture, and their
uage keeps pace with their intellect. Though speech
t absolutely necessary for thinking, an advanced state
nowledge can never be reached without the means of
guage. If this be the case with a man individually,
ch more so will this be with a society. The sum of
owledge which we possess now is the aggregate of
at our ancestors inherited from their forefathers and
at each of them acquired by his own original researches
d added to the then existing stock, and all this was
nded down by oral precepts in ancient times and by
an of writing in subsequent times. The immemo-
rial intellectual heirloom of our ancestors and the
dition which each of them made to the stock could not

have reached us if there had been no language to ess, municate human ideas and thoughts with, and h arc' knowledge could not have made so much progress. in guage is therefore closely connected with human the lar and intellect. nay

Next, a language is the means of the expressio pose thought for men, and, as such, reducible to a numb ned words, and then again to a number of sounds (let n Letters are articulate sounds. Acoustics is the sc it is of sounds in general. Whatever is heard or perceiv the organ of hearing is called a sound. A sound has ertain characters, it is pleasing or unpleasing. The pleasa analy and unpleasantness of a sound arise respectively fro cours regularity and irregularity of vibrations of the s an which produces the sound. Sounds which are pl d they are musical; and music is the science of pleasant as been But what is musical may not be articulate, and both is has nothing to do with consonants. Sounds wh roneous- distinctly produced by human voice from the wing to organs of pronunciation are called articulate. E laws. should observe here that the above definition is some of my arbitrary and that what is articulate in one language ous is not be considered so in another. Thus, the lett teac which is an articulate sound in English, is not so in Sa kfull krit and the Dravidian languages. The Arabic غ *gh* with not found in any European or Indian languages. mag Sanskrit the most unscientific vowels, ऋ *r*, ॠ *r̄* and ऌ ॡ *l̄*, were adopted as vowel sounds in a later stage of t language, and they are not found in any other languag of the world. In Sanskrit the letters ट *t*, ठ *th*, ड *d*, ढ ण *n*, ष *ś*, ष *ṣ*, क्ष *kṣ*, ळ *l* and a few others did not ex in the primitive stage of the language, and the same is case with ψ and ξ in Greek. The cerebral letters w

entirely unknown to the Ancient Aryan languages, and came into existence in several languages of the family after the separation of the original Aryan nation. In the Dravidian languages the letters ழ *l* and ற *l* were derived both in form and sound from Sans. ल *l*, and represent the latter, often standing for other letters, such as ष *s*, ड *d*, &c. In the same way, the Dravidian ற *r* called in Telugu śakatarēpha and the ன *n* of Tamil sprang from ழ[1] *t* and ண *ṇ* respectively. In Sanskrit the visarga and the Tamil aspirate written as ஃ and called *āydam* came into existence as modifications of the sound *h*. The Telugu ardhānusvāra is a modification of the anunāsika sound represented by ◌ं in the Vedas and in the North Indian vernaculars, and is allied to the ◌ *nūn* of the Arabic alphabet and can be ultimately connected with Sans. न *n*. The dental *th*, *dh*, though found in Anglo-Saxon, were not adopted in English which is derived from that language. The digamma F which represented the letter '*f*' in the Ancient Greek language was discorded in the later stage. The Vedic *l* (as the cerebral *ḍ* is pronounced in the Rig Veda when it comes between two vowels) is not found in Modern Sanskrit. Of the sounds which can be called articulate, each language has adopted some, leaving the rest as inarticulate.

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[1] In many ancient Tamil Inscriptions which I have studied, and in the Table of Ancient Tamil Alphabet given by Dr. Burnell in Vol I, Part VIII, *Indian Antiquary*, this letter appears in forms which are allied to those of *t* and *t*; and after a careful examination I have come to the conclusion that the ழ modification of that of the dental *t* used in the inscrip तिम[1] *tima*, representing the cerebral *t* in common writing prev in Southern India. As the sound form for *t* was taken from the म *tima*, which is, as shown above, śakatarēpha is inserted arbitrarhe addition of र *r* to त *t*,

The science of language is consequently metaphysical on the one hand, and, on the other, physical.

2. As ideas or the things to which they belong are connected, the words which are applied to them are also connected in their orthographical forms. In the material world, we see at a cursory glance innumerable things entirely different from one another. But the scientific man will see that, different as they are, they can be classified into a small number of groups or categories as earth, water, fire, air and empty space. But the chemist makes a critical analysis of the material substance of every kind, and says that they can be reduced to about sixty-five elementary substances. The whole universe or cosmos is divided, first, into astral systems or starry clusters; secondly, into individual systems; thirdly, into individual components of these systems; fourthly, into substances; fifthly, into molecules; and sixthly and at last, into atoms. I quote the following passage from Mr. Atkinson's Natural Philosophy:—

"It has been ascertained that all the various forms of matter with which we are acquainted may be resolved into about sixty-five different kinds, which are called simple substances or elements, to express that each only contains one kind of matter. Many of these are very rare, and are found in very minute quantities; others are more widely diffused, and have important uses, but are not abundant; and the great mass of the universe is made up of about fourteen; the non-metallic or metalloids are oxygen, hydrogen, nitrogen, silicon, carbon, sulphur, phosphorus, and [illegible] the metals, aluminum, potassium, [illegible]dium, [illegible] ष s, क्ष ks, [illegible], and iron. Very few of these in the primitive stage of th[illegible] the free state; by far the case with ψ and ξ in Greek[illegible]es we know are compound; [illegible]wo, three or four of these

elements. Thus, water consists of hydrogen and oxygen; marble, of carbon, oxygen and calcium; muscular tissue, of carbon, hydrogen, oxygen and nitrogen The number of substances containing more than four elements is very small."

3. Similarly, the linguist should divide the whole language into words; and each word is to him what a substance is to the chemist. When analyzed into its components, each word will contain one or more elements and may be classified into three kinds:—first, words which contain a mere root without any other element as Eng *I*; (Ang Sax. *ich*). The words of this kind, though admitting of no verbal analysis, can be orthographically analyzed by a comparison of them with the allied words in the same language and the corresponding words of the other languages of the family; next, words which are composed of a root or a primitive word of the above description and a suffix or a prefix or both, as Sans. अस्मि *asmi*, 'I am,' संपत् *sampat*, 'fortune,' and आविरस्मि *āvirasmi*, 'I come out.' Thirdly, those that contain in addition to the root and a suffix, a prefix, or both, some nexus or connecting link as *y*, *v*, *w*, and other letters, and the outgrowth produced by the rules of combination of letters and the like prevailing in the language, as in स्वयंभुवा *svayambhuvā*, 'by Brahma,' in which *v* is inserted between स्वयंभू *svayambhū* and the instrumental suffix आ *ā*; दत्रिम *datrima*, 'which is given,' in which *r* is inserted to strengthen त *t* of the suffix तिम[1] *tima*, which corres-

[1] The same termination तिम *tima*, which is, as shown above, modified as त्रिम *trima* by the addition of र *r* to त *t*.

ponds to Gr. *σιμος* as in *ἁλωσιμος*, 'easy to take,' *πτωσιμος*, 'fallen, slain,' *βασιμος*, 'accessible,' *Κρισιμος*, 'decisive or critical,' and to Lat. *tivus* as in *dativus, captivus*; हगंस *hagmsa*, which stands for हंस[1] *hamsa*, 'a swan,'

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the form of लिम *lma*, in पचेलिम *pacēlma*, 'which is to be cooked,' from पच् *pac*, 'to cook,' भिदेलिम *bhidēlima*, 'which is to be broken,' from भिद् *bhid*, 'to break' Cf श्रोचिय *śrōtriya* for श्रोतिय *śrōtiya*, 'a Vedic scholar' from श्रुति *śruti*, 'the Veda'

[1] As '*yuvan*,' contracted into *youn* and with *n* strengthened by *g*, becomes *young* in English, so '*ham*' in हंस *hamsa* becomes *hang*, and by metathesis becomes '*hagm*' the anusvāra preceding *g* coming after it. This pronunciation is not mentioned in the Prātiśākhya and is mentioned in the śikshās only I think therefore that this is a Dravidian pronunciation originating from a desire on the part of the reciter to strengthen the unsteady and weak anusvāra, and the pronunciation prevails in the Dravidian languages to a great extent, e g, Tamil பசு *paśu*, 'yellow,' as seen in such compounds as பசும்பொன் *paśumpon*, taking the following ம் *m*, becomes பசும் *paśum*, is modified as பைம் *paim* and then பயின *payin*. To this பயின் *payin*, *d* is added to strengthen the final consonant and then the vowel இ *i* for the sake of pronunciation. Thus we get பயினடி *payinḍi*, which is in Telugu modified as పసిండి *pasindi*, and then పసిడి *pasiḍi*, meaning 'yellow.' Similarly we have మామిడిపండు *māmiḍi-pandu* = மாவினபழம் *māvinpalam*, Tamil மாவின் *māvin* = மா *mā*, 'mango tree' + இன *in*, gen termination meaning 'of,' assuming the form of మామిడి *māmiḍi*, in the Telugu language Similarly, also, பீ *pī* + காய *kāy*, (பீ *pī*, a creeper, காய் *kāy*, its fruit), becomes பீரங காய் *pīrankāy*, by the insertion of the augment அம *am*. See Tolkāppiyam Pullimayangiyal, Sūtra 70.

"பீரெனகினவி யமமொடு சிவணும்."

Pīreṉkiḷavi yammodu śivaṇum

'The word பீ *pī*r will take the augment அம் *am*.'

பீரங்காய் *pīrankāy* assumes the form பீரகுகாய *pīraṅgukāy* igthening ங *n* with கு *ku*, which corresponds to ग् *g* in Sans.

in the Yajur Veda and in which ङ्गं *ṅgṁ*, pronounced somewhat like *gim*, is used for the *anusvāra* sound: and so on.

Most of the conjugational and declensional forms are derivatives containing several parts.

4. By a careful comparison of the words of one language which are connected in forms and meanings, with the corresponding words of the other languages of the same family, we can trace them to their simplest sources and be in a position to explain the derivation of each of them. We can also become acquainted with the principles on which each grammatical form is constructed and get a clear insight into its component parts. This is the method in which the philologist must conduct his linguistic investigations and solve all questions connected with the derivations of the words of a language and the analysis of its grammatical forms. This is not a quite new scientific method and need not be specially noted here but for the very limited use made of it in linguistic researches; and, when we look into the results achieved by philology even in the most cultivated languages of the world, viz. Sanskrit and Greek, we shall see that, with some exceptions, the most learned and intelligent scholars have fallen back and have contented themselves with what could be gathered about the surface and have not dived below the depth already reached.

ह्गंस *hagṁsa*, then ஸிரகுமகாய *pīrakumkāy*, by the transfer of ம *m* and கு *ku*, and at last shortened into ஸிரகுமகாய் *pīṙkkunkāy*, by the elision of அ *a* of ர *r* and the euphonic doubling of ள *l*. But in the Telugu వీరళ్య *vīralāya*, corresponding to the Tam ஸிரகுமகாய *pīṙkkumkāy*, no such orthographical outgrowth is seen This is the best way, I think, to account for the peculiar pronunciation of the Yajur Vedi Brahmins.

5. Now I shall give a brief account of what has been done in the Aryan and Dravidian philology.[1] Taking the Comparative Grammar of Mr. Bopp, we can say that it is really a great work and, as the first of the kind, a most admirable one. It is the only systematic and complete work on the subject and has not yet been surpassed or rivalled. But it is not sufficient and does not solve all questions and difficulties; and in addition to this, I may say that there are errors which require corrections. After the gigantic progress which that great pioneer of linguistic science made, his followers did not go much beyond his limit. This is the case with the Comparative Grammar of the Aryan languages. As for comparative lexicons, we have Bopp's Comparative Lexicon, Benfey's Dictionary and Mon. Williams' Dictionary and the like in which attempts have been made to bring under each word the corresponding words of allied languages for comparison but without much success.[2] But if we refer to Latin and Greek dictionaries of which we may take Smith's and Liddell and Scott's Dictionaries as the best representatives we have, we must observe that the case is equally unsatisfactory. With great deference to their scholarship and their immensely useful works, I beg to observe that the authors have failed to discover the alliance of many words in the same language and have treated words which are allied in form and meaning as different primitive words, and that they have equally failed to avail them-

[1] I request that my readers will be good enough to understand that I make these remarks very generally and that they are to be taken with much limitation.

[2] It is to be regretted much that, even in the St. Petersburgh Sanskrit Dictionary, no attempt was made to find out the right etymology of words.

selves of the results achieved by the past and contemporary philologists. The same remarks may be applied to the various works on the grammars, we have, of the other classical languages of Europe individually.

Coming to the Indian Vernaculars, I have to observe that within the last twenty years two Comparative Grammars have been produced, one written by Mr. Beames styled "A Comparative Grammar of the Modern Aryan Languages of India," and the other, by Dr. Hoernle styled "Grammar of the Gaudian Languages," and to these we may add a small book produced by the former with the title of "An Outline of Indian Philology." As for the Dravidian Languages, the Comparative Grammar written by Dr. Caldwell which is the first work of the kind is to the Dravidian languages what Bopp's Comparative Grammar is to the Aryan languages. It is an elaborate and interesting work in which the learned author has shown his researches and scholarship to a great extent.

I may next mention Dr. Gundert's Malayalam Dictionary in which the author has attempted to introduce under each word the corresponding words of the other Dravidian languages with some success.[1] But speaking generally of the results produced by the above and other philologists, I have to observe that the success achieved by them is very limited and much remains to be done, and that this is partly owing to the imperfection of the knowledge which the linguists possessed of the languages which they have treated and partly to their failure to give a wide application to the method above described.

[1] I cannot omit mentioning here the 'Kanarese Dictionary on the Comparative Method' which was promised five years ago by the Rev. Mr. Kittel of Mercara, who is one of the best Kanarese scholars in this Presidency and has done much for Kanarese literature and from whom we may expect much.

6. Now, to return to the scientific method of the philologist. He should classify all the allied words of one language and the corresponding words of the other languages of the family into one group, and if he continues this method in the analysis of the kindred languages and forming groups of allied words, he will arrive ultimately at a number of groups. He will then be able to see that each individual word of each group bears some orthographical affinity to the rest of the group and that all words of the group are traceable to one primitive word from which the other words can be reconstructed by orthographical changes which take place according to certain phonetic laws and which are to the linguist what evolution is to the chemist, with this difference that the orthographical changes which produce so many words from a primitive one partly depend on the peculiar construction of the organs of speech of the nation who speak it and partly on the will of the speaker, and the thought he wants to express. The Ang.-Sax *cunnan*, 'to know,' for instance, should give us the past tense form '*cuthe*' and not '*could*' with an *l* as we now spell it.

7. The above method of grouping is of two kinds, one being the grouping of all words bearing some analogy in their forms and some connection in their meanings and then tracing their forms and meanings to their proper sources in the group itself as in the first of the following lists. This belongs to a higher stage of philology, which is accessible only to advanced scholars. The other kind of grouping consists in classifying together the corresponding words of the allied languages of the same family, which express the same idea as in the second of the following lists; as, Sans. अहम् *aham*, Gr. εγω, Lat. *ego*, Ang.-Sax. *ich*, and so on. There are, however, exceptions; *e. g.*, Sans. द्यु *dyu* and Gr. ολυμπος are con-

nected with स्वर *svar*, as shown lower down, while Lat. *volvo* and the older form of it, *volvus*, are traceable to a group of words which originally conveyed the idea of 'a hole,' such as Sans. कुपि *kupi*, गुहा *guhā*, कुल्ल *kulla*, कुहर *kuhara*, कोटर *kotara*, Gr. κευθω and κευθμων. The novitiates must begin their study of philology and their researches first in this method, for the chances of errors are fewer and the conviction is more certain than is the case with the other method.

8. As for the grammatical forms and derivative words, the second kind of the groupings abovementioned is to be followed. The philologist should take a grammatical form or a derivative word of one language and compare it with what is corresponding in the kindred languages.[1] Whatever may be the changes and outgrowths concealing the real origin of many of the allied forms and words, there may be some or at least one in which we can see a clear trace of the component parts; and we can apply the analysis thus arrived at to the rest of the corresponding forms and words. If, however, there be a peculiar part or residuum in the composition of them, it can be accounted for by some orthographical laws already existing or to be discovered hereafter. But if, after a careful investigation, we are not able to explain away the residuum, we may then, very generally, infer that the grammatical form or word, which thus baffles a clear and complete analysis, must be an unconnected one.

To illustrate what I say I shall give the following four lists, of which the first will contain five groups of the corresponding words of the allied languages of one family

[1] Here too there are exceptions; e. g., Sans. द्वितीय *dvitīya* is formed from द्वि *dvi*, 'two,' and तीय *tīya*, a termination modified

expressing the same and allied ideas; the second, many groups, each of which contains the corresponding words of the allied languages expressive of the same idea; the third, the corresponding grammatical expressions; the fourth, derivative words.

List I.

First Group, which I call *Ātman Group* as it is represented by the word आत्मन् *ātman*.[1]

9. Take the Sanskrit word शुभ *śubha*, 'good,' शोभन *śōbhana*, 'good,' and शुभ् *śubh*, 'to shine.' It is easy to connect them; for there is not much difference in their forms. But the verb शुभ् *śubh*, 'to shine,' seems to be a little far in meaning from शुभम् *śubham*, 'good;' but what is good is attractive or beautiful by association. The two ideas are therefore connected. In Sanskrit स्वम् *svam* [स्वर् *svar* and स्वस् *svas*, 'heaven and happiness']

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from त्य *tya*, and is found in Gr τριτος and τριταιος and Lat. *tertius;* but the corresponding Greek and Latin words are differently formed, e g. Gr. δεοτερος (Sans. द्वितर *dvitara*) is composed of δεο, 'two,' and τερος, a termination of the comparative degree; and Lat *secondus* comes from *sequor*, Sans. सच् *sac*, Gr ἑπομαι, and is a present participial adjective form of the root meaning 'following.' Similarly, Tam. ஒன்று *onṟu* (radically ஒநம *onmu*), Kan ಒಂದು *ondu*, and Tel ఒకటి *okati*, meaning 'one,' are differently formed; for the former two are radically the same forms, while the last, Tel. ఒకటి *okaṭi*, is a contraction of ఒరువది *oruvadi*, ఒరు *oru*, Tam. ஒன்று *onṟu*, అది *adi*, Tam அது *adu*, 'that,' meaning radically 'that which is one' The real Telugu word corresponding to Tam. ஒன்று *onṟu*, and Kan. ಒಂದು *ondu*, is ಒಂದು *ondu*, which is replaced in the common language by ఒకటి *okati*, and is confined to literary language only. (*Vide* Vol II)

[1] *Vide* Note 1, p. 14. *Vide* the Semetic Analogy at the end of the List.

means 'happiness,' and from this word I derive the above three words शुभम् *śubham*, शोभनम् *śobhanam* and शुभ् *śubh*. The words शिवम् *śivam*, 'good,' शिवस् *śivas*, 'God Śiva,' शिवा *Śivā*, 'his wife,' also, are modifications of the same root स्वम् *svam*. But स्वम् *svam* is only of one syllable, and the connection between it and शुभम् *śubham*, &c., and शिवम् *śivam*, &c., which contain two syllables, may appear improbable. We may, however, take such examples as स्वर् *svar*, सुवर् *suvar*, 'heaven,' and स्वर्ग *svarga*, सुवर्ग *suvarga*, 'heaven,' and see that the monosyllabic स्वम् *svam* is modified by the insertion of *u* and *i* into शुभम् *śubham* and शिवम् *śivam* respectively. शिव *śiva* is modified as शेव *śēva* and क्षेम *kšēma*, 'happiness,' the former being used in the Vedas. स्वम् *svam* is contracted into शम् *śam*, 'happiness.' Gr. ἰδιος,[1] 'one's own,' Ang.-Sax.

[1] स्व *sva* is modified as δια by the change of स *s* into δ and व *v* into ια (Sans य *y*) and ι is prefixed simply for pronunciation as 'o' in ολυμπος (स्वस् *svas*,) which is explained lower down.

It is this word स्व *sva*, which is converted into स्य *sya*, and is used as a genitive suffix. As स्वम् *svam* becomes ἰδιον in Greek, it becomes உடை *udai* in Tamil by the insertion of *u* at the beginning, and means 'possession,' 'property' உடைய *udaiya* is used in Modern Tamil as the genitive suffix and is derived from உடை *udai*, and answers to Sans. स्य *sya*, and to Gr. ου. Tam. உடைமை *udaimai*, 'possession,' is formed exactly as Sanskrit स्वत्वम् *svatvam* (old form स्वत्वन् *svatvan*) and Gr. ἰδιωμα(τ) and agrees with the latter words in meaning Compare Gr. κτημα(τ) 'possession,' Tel. కలిమి *kalimi*, 'wealth.'

habban, 'to have,' and Lat. *habeo*, 'to have,' are derived from स्वम् *svam*, meaning 'possession or property' and connected with स्वर् *svar*, 'heaven.'[1] To this स्वर् *svar* meaning 'happiness,' are traceable the Gr. ολβος, 'happiness,' Lat. *salvus* 'well,' 'sound' and perhaps the Eng. *happiness, happy* and *hap* which are usually derived from Fr. *happer*, 'to snatch,' and also Lat. *aveo* and *haveo*, 'to be happy,' and Sans. सुख *sukha*,[2] Gr. ὑγιεια, 'health,' 'soundness of body,' ὑγης, 'sound,' 'healthy,' &c., in which *v* of स्व *sva* is changed into *kh* and *g*. The same idea is expressed in Latin by the word *salvus* of which '*halvus*' is simply a modification. स्व *sva* is contracted into सु *su* and *ev*, 'good.'

10. Gr. ολβος and Lat. *salvus* seem to be metathetical modifications of स्वर् *svar* and स्वस् *svas*, 'happiness,' the final *r* coming to the middle of the word and being changed

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[1] I shall assume here that the most original idea of this group is found in आत्मन् *ātman*, which I have taken as the representative of this group and which I shall mention hereafter. आत्मन् *ātman* means 'self,' that is 'I' or 'Soul,' Wind or breath, and all the other meanings are traceable to those two The change of meanings may be as follows from wind, region of wind, that is sky, the firmament, heaven, the region of Gods which is supposed to be above the sky, earth, the sun, moon, other planets, clouds, rain, snow, water, vapour, smoke, &c., and from the idea of 'I' or 'Self,' own, possession, property, wealth, happiness and so on.

आत्मायत्नधृतिस्वांतस्वभावपरमात्मसु । जीववुद्धिशरीरेषु॥
Ātmāyatna dhṛtisvānta svabhāva paramātmasu, jīvabuddhi śarīresu.
Nānārtharatnamālā.

[2] सुख *sukha*, being wrongly analyzed into सु *su* + ख *kha*, produced the word दुःख *dukha*, 'sorrow,' दुस् *dus* + ख *kha* From सुख *sukha* are derived Arab. شوق *shauq*, Pers. شوخ *shōkh*, 'playful,' Tel శోకు *shōku*, 'a spirit,' 'to be entranced,' శోకు *sokku*, 'charm.'

into *l* Sans. सर्व *sarva*, 'happy, whole,' is also allied to it[1] Connected with स्वम् *svas* are the Gr. σωξω, σαω, and σωω, 'to keep alive,' and Sans. श्वस् *śvas*, Gr. φυσαω and Lat. *sibilo*, 'to breathe' and also Sans. स्वस्ति *svasti*, and Gr. σωστεον, 'it is to be saved,' and Sans. शर्मन् *śarman*, 'happiness,' केवल *kevala*, 'sole, entire,' क *k* being inserted for स *s* of स्वर *svar*, Sans. कुशल *kuśala*, 'welfare,' Pers. خوشامد *khusāmad*, 'flattery,' خوش *khuś*, 'pleased,' خوشي *khusī*, 'happiness.'

11. Here I would mention the Ang -Sax. *heofon*, *hoofen*, *hefon* and *heben* and the English derivative *heaven*. This group is usually derived from Ang -Sax. *hefan*, 'to raise or lift,' in Bosworth's Anglo-Saxon Dictionary, Angus's English Grammar, and other works; and this is the view held universally about the origin of the word. The final syllable *en* would then be a corruption of *ed*, *n* standing for *d* as in 'shape*d*,' 'shape*n*,' the past tense forms of the verb to 'shape' as in Sans. त्रात *trāta* and त्राण *trāṇa*, 'protected,' from त्रा *trā*, to 'protect,' त *t* and न *n* being past participial terminations.

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[1] सर्वतातिम् *sarvatātim*, 'happiness,' सर्व *sarva*, 'happy'
Rig Veda, X. 100, 1; 36. 14

Similarly Sans. सकल *sakala*, 'all,' Gr οχλος, 'a throng of people,' seem to be traceable to the same source and also Sans समस्त *samasta*, Gr παϲ, Gen. παντος, shortened from οπας, a form directly derived from समस्त *samasta*

[2] I would derive the Arab. سلامتي *salāmati*, 'safety,' from Sans शर्मन् *śarman*, by the change of *r* into *l* and the insertion of the vowel *ā* between *l* and *m*

But if we compare *heaven* with Sans. स्वर् *svar*, 'heaven,' सुमेरु *sumēru*, and मेरु *mēru*, which last two words will be mentioned hereafter, we can easily see that the word is not to be derived from *hefan*, 'to heave,' but is to be connected with Sans. स्वर् *svar*, consonant with consonant, as *h* with स *s*, *f* with व *v*, and *n* with र् *r*. Analogy is, moreover, in favour of my supposition, for the idea of 'up' is derived from that of the region of sky, wind or air, with which the idea of 'Heaven' is to be connected.

12. Compare the following list.—

Sanskrit.	Greek.	Latin.	Ang.-Sax.	English.
उपरि *upari*,	ὑπερ.	*super*.	*ofer*.	over
परि *pari*	περι, περ	*per*	*for*	for
उप *upa*,	ὑπο	*sub*	*upp*	up.
अव *ava*, as in				
अधर, *adhara*,				
अधम *adhama*,				
अधस् *adhas*, and				
अवर *avara*, and				
अवम *avama*.				
——	——	——	*ufan*	above.
——	——	——	*ufa*	——
——	——	——	*ufon*	——
उपर *upara*[1]	ὑπεριων[2]	*superus*,	*ufera*	upper.
उपम *upama*[3]	ὑπατος,[4]	——	*ufema*	upmost.
——	——	——	*upha*	——

[1] 'Clouds,' 'near.' [2] 'Sun-god.' [3] 'Similar.' [4] 'Highest.'

SANSKRIT	GREEK	LATIN.	ANG.-SAX.	ENGLISH.
	οφρα, 'that or in order that.'			
	οψε, 'at length'			
	οψια, 'the latter part of the day).'			
	ὑψι, 'aloft'			
ऊर्ध्व[1] *ūdhva*,	*αιπυς* / *αιπος*)	——	——	——
——	*ἠλιβατος*	——	*lyft*, *luft*	'heaven or atmosphere.'
vasu.	*ολυμπος*	——	——	——

The first words of the above list, उपरि *upari*, *ὑπερ*, &c., may be connected with Sans. स्वर् *svar*, the idea of 'sky' originating that of 'high.' In Sanskrit, उपरि *upari* is shortened into परि *pari*, by the elision of the first vowel, and into उप *upa*, by that of the final syllable रि *ri*. Similarly are formed from Gr. *ὑπερ*, Lat. *super*, Ang.-Sax. *ofer*, respectively, Gr. *περι*, *περ* and *ὑπο*, Lat. *per* and *sub*, and Ang.-Sax. *for* and *upp*, *ufon*, *ufa*, *upha*, *&c.* In Sanskrit, अव *ava* meaning 'down' must be a modification of उप *upa*, and, in अधर *adhara*, अधम *adhama*, and अधस् *adhas*, is still more modified owing to the contact of त *t*. अधर *adhara*,[2]

[1] Gr. *αρδην* or its full form *αερδην* and Latin *altus*, 'high,' Sans. अट्ट *atta*, 'lofty' and अट्टालक *attālaka*, 'an apartment on the roof of a house,' seem to be allied to it.

[2] In these words अव *ava* is changed into अह *aha* by the change of व *v* into ह *h*, and, when तर *tara*, तम *tama* and तस् *tas* follow, ह *h* is united with त *t* and changes it into ध *dha*; as,

'low' or 'mean' = अव *ava* + तर *tara*, in which अव *ava* means 'down' and तर *tara* is a suffix of the comparative degree; and अधम *adhama*, 'meanest,' 'lowest' = अव *ava* + तम *tama*, in which तम *tama* is a suffix of the superlative degree; अधस *adhas*, 'down or downwards' = अवतस् *avatas*, तस् *tas* being an adverbial suffix corresponding to the Gr *θεν*.

सधस् *sadhas* = सह *saha* + तस् *tas* as in सधस्थस् *sadhasthas*, 'an attendant,' सध्र्यंच् *sadhryañc*, 'an attendant' = सधस् *sadhas* + अंच् *añc* = सधर् *sadhar* + अंच् *añc* by the change of स *s* into र *r* = सधर् *sadhr* + अंच् *añc* by the elision of the penultimate अ *a* and then = सध्र् *sadhr* + य् *y* + अंच् *añc* by the insertion of an extraneous य *y* between ध्र् *dhr* and the vowel अ *a* (as in सम्यंच् *samyañc* = सम् *sam* + अंच् *añc* and तिर्यंच् *tiryañc* = तिर् *tir* + अंच् *añc*, तिर् *tir* being contracted from तिरस् *tiras*) Similarly, in Tamil அது *adu*, 'that,' இது *idu*, 'this,' and உது *udu*, 'yonder,' are written as அஃது *ahdu*, இஃது *ihdu*, and உஃது *uhdu*, respectively, in the first of which the āyda letter 'ஃ' (Sans. ह *h*) is inserted as a modification of வ *v* of அவ் *av* (and ஒ *o*), which stands for Sans सस् *sas*, Pali and Prākrtic सो *sō*, and Greek ὁ, the aspirate sound of which is lost in Tamil அ *a* is a modification of ஒ *o*, and is used generally, but the latter which is more original reappears before the termination து *tu*, thus அது *adu* becomes ஒது *odu*, then அவது *avdu*, அவ *av* being put for ஒ *o*, then அஃது *ahdu*, வ *v* being changed into ஃ *h* But this aspirate sound is universally seen in the Kanarese language in both of its dialects, in the demonstrative adverbs, as Kan. ಅಹಗೆ *ahage*, Tam ஆங்கு *āngu*, 'so', Kan. ಇಹಗೆ *ihage*. Tam ஈங்கு *īngu*, 'thus,' Kan. ಎಹಗೆ *ehage*, Tam ஏங்கு *ēngu* (obsolete) or யாங்கு *yāngu*, which is used in its place and means 'where;' and the modern forms ಹಾಗೆ *hāge*, ಹೀಗೆ *hīge*, and ಹೇಗೆ *hēge* corrupted into ಹ್ಯಾಗೆ *hyāge*.

But in अवर् *avara* and अवम *avama*, the root अव *ava* remains unchanged and the suffixes अर *ara* and अम *ama* are modifications of तर् *tara* and तम *tama* by the elision of the initial *t*. Compare परम *parama*, Lat. *supremus*, Gr. *ὑπατος* In Gr. *οψε*, *οψια* and *ὕψι*, the *ρ* of *ὑπερ* is changed into *σ*. *Οφρα* is a modification of *ὕπερ* like Ang.-Sax. *ofer*, Eng. *above* is derived from *ab* + *ufa*, 'high'

Sans. ऊर्ध्व *ūrdhva* seems to be a modification of स्वर् *svar*, which, by the insertion of a euphonic ऊ *ū* at the beginning as in Gr. Ολυμπος, Sans. स्वर् *svar* and उलूखल *ulūkhala*, Gr *δοιδυξ* [see § 15], and, by the transposition of *r*, becomes ऊर्स्व *ūrsva* and then ऊर्ध्व *ūrdhva* by the change of स *s* into ध *dh*, and is connected with ऋष्व *rsva*. It is from this word ऊर्ध्व *ūrdhva*, I think, that the Greek words *αιπυς*, 'high,' 'steep,' and *αιπος*, 'high,' are to be derived by the elision of र *r* and ध *dh* and the change of *v* into *p*. Compare the following:—

Sanskrit.	Greek.	
उद्वह् *udvah*, 'to marry.'	*οπυιω*, *οπυω*,	
उद्वहस् *udvahas*, 'son,'	*υἱος*,	
अध्वन् *adhvan*,	*οιμος*, *οιμη*	a way or path, by the elision of ध *dh* and the change of *v* into *m*.
Sans. श्लेष्मन् *ślēṣman*	Gr. *λαπη* by the elision of *γ* and the initial *φ*.	
Gr. *φλεγμα* (*τ*)		
Lat. *sagmus*	Gr. *ἁλμα* by the elision of *g* and the change of *v* into *m* and of the initial *s* into *h*.	
Sans. असृक् *asrk*		
Sans. चिह्नम् *cihnam*	Gr. *σημα*, by the elision of *g* and the change of *n* into *m*.	
Lat. *signum*		

Sans. रुग्ण *rugṇa*, 'sick,' Gr. λοιμος, 'plague,' by the elision of ग *g*, the change of न *n* into म *m*, and र *r* into λ.

Sans. ऋष्व *ṛṣva* means 'high,' 'lofty,' as in the following Vedic passage —

अजाइंद्रंस्यगिरयश्चिदृष्वाः Rig Veda, VI 24. 8.

Ajrā indrasyagirayaścidṛṣvāḥ.

'Even lofty mountains are surmountable to Indra.'

Gr. Ολυμπος corresponds to Ang.-Sax. *lyft* or *luft*, 'heaven,' 'atmosphere,' with this difference. that the euphonic *o* found at the beginning of the Greek word is not found in the Anglo-Saxon and the *t* which is found at the end of *lyft* disappears in Ολυμπος. As for the other consonants there is a clear affinity letter to letter, as *l* to λ, *f* to *μπ*. From *lyft* are derived Eng. *loft*, 'height,' *lofty*, 'high,' *aloft*, 'high,' and *lift*, 'to raise.' But *lyft* bears a closer alliance to स्वर् *svar* than it does to Ολυμπος, and can be connected with *heafon*, *heofen*, *hefon* and *heben*, the स *s* of the Sans. स्वर् *svar* being changed into *h* in *heafon*, &c, as it is changed into *l* in *lyft*. I would therefore trace Sans. उपरि *upari*, Lat. *super* and all the allied words and derivatives in the above list, the Eng. *heaven* and the Ang.-Sax. *heofon*, &c., *lyft* and *luft* to स्वर् *svar*. As in Sanskrit and Greek we have क्षिप् *kṣip*, *σκηπτω*, *σκιμπτω*, *σκιπτω* and also *σκιπω*, 'to throw,' and *ηλιβατος*, 'steep,' 'high' from स्वर् *svar*, so have we Ang.-Sax. *liften*, Icel. *lypta*, 'to lift,' Eng. *lift*, *sift*, Ang.-Sax. *hefan*, 'to lift,' Eng. *heave*, and Lat. *levo*, all traceable to the same root स्वर् *svar*.

13. From स्वस् *svas* and स्वर् *svar*, 'heaven,' 'happiness,' which gave us स्वम् *svam*, 'happiness,' and सुवर् *suvar*,

'heaven,' I derive मुमेरु *sumeru* and मेरु *meru*[1] by the change of *v* into *m*, the idea of sky or heaven giving the idea of 'high.' Lat *superus* 'above,' Gr. Ὑπερίων, Sans सुपर्वन् *suparvan*, 'a deity,' पर्वत *parvata*,[2] 'clouds' and Gr. Ὀλυμπος, a high wall on the Macedonian frontier of Thessaly which was believed to be the abode of the gods, and the way to which was guarded by thick clouds, are allied to Sans. स्व *sva* (and स्वर् *svar*) which is changed into सुव *suva*,[3] as already shown in शुभ *śubha*, and then becomes लुप *lupa*, by the change of *s* into *l*[4] and *v* into *p*. Compare Lat. *liber*, Sans. स्वैर् *svaira*, 'free.' लुप *lupa* is modified into लुंप *lumpa* by the insertion of *m* before *p*. The vowel *o* may have been inserted before the word for the sake of pronunciation; and the addition of a vowel to the beginning of a word often occurs in Sanskrit and Greek; as,

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[1] Gr. Ἔπιρος, a large country in the north-west of Greece, which is elevated, Ἠπειρια, a district in Macedonia, and Ἠπειρος, a king of Emathia, Tam மேடு *mēḍu*, Tel. మెట్ట *mettu*, 'elevation,' Kan ಹೆಳ್ *mēl*, Tam மேல் *mēl*, Tel మీదు *mīdu*, which are modifications of Sans. परि *pari*, Gr. περι, and are traced to the syllable वर् *var* of स्वर् *svar*.

[2] पर्वत *parvata* comes from पर्वन् *parvan* (πειρατ), 'end' = परिमन् *pariman* = उपरिमन् *uparimaṇ*, Gr Ὑπερίων.

[3] From सुव *suva* we get सुम *suma*, which is changed into चुम *tsuma* and then चौम *tsauma*, 'an airy room on the top of a house.' Similarly can be derived from सुवर् *suvar*, Vedic सुमत् *sumat*, चुमत् *tsumat*, 'happy,' and सुवितम् *suvitam*, 'happiness.'

[4] Vide § 31.

SANSKRIT.	GREEK.
अद्भुतम् *adbhutam*,	*θαυμα* (*τ*), 'wonder.'
भ्रू *bhrū*,	*οφρυς*, 'eyebrow.'
चल *cala*,	*οκελλω*, 'to move.'
एडूक *ēdūka*,	*τειχος*, 'a wall.'
अनीक *anīka*,	*νεικος*, 'battle.'
मिह् *mih*,	*ομιχω*, 'to make water.'
नख *nakha*,	*ονυξ*, 'nail.'
दन्त *danta*,	*οδους*, 'teeth,' *οδαξ*, 'with teeth.'
दभ्र *dabhra*,	*ελαφρος*, 'small,' 'light.'
लज्ज् *lajj*, 'to be ashamed,'	*ελεγχω*, 'to put to shame.'
ग्लै *glai*,	*οκλαζω*, 'to sink down.'
लेश *lēśa*,	*ολιγος*, 'few,' 'small.'
दु *du*,	*οδυσσομαί*, 'to be grieved.'
अश्रु *aśru*, 'tear,'	*ολοφυρομαί*, 'to shed tears,' in which the radical part is *λαφυρά* which contracted into *λαφρα* answers to *δακρυ*, *φ* standing for *κ* of *δακρυ*, Latin *lacrima* and *dacrima*.
मृज् *mrj*,	*ομοργνυμι*, 'to wipe out.'
निंदा *nindā*,	*ονειδος*, 'reproach.'
उलूखल *ulūkhala*,	*δοιδυξ*, 'a pestle,' which by metathesis becomes *δοικαδα* and then *δυχαδα* and, by the change of *δ* into **ल** *l*, and the euphonic insertion of **उ** *u* before the word, is transformed into **उलूखल** *ulūkhala*.

Sanskrit.	Greek.
नर *nara*,	*ανηρ*, 'a man' Sans. **अंडीर** *aṇḍīra*,[1] 'a man.'
नामन् *nāman*,	*ονομα* (*τ*), 'a name.'
सभाज् *sabhāj*,	*ασπαζομαι*, 'to embrace.'

Sans. **सभाज्** *sabhāj* being modified from **स्वज्** *svaj*, 'to embrace' which latter in Tamil becomes தழுவு *taḻuvu*, Kan. ತಬ್ಬು *tabbu*, 'to embrace,' Tel. దొబ్బు *dobbu*, 'to cohabit with a woman,' Hindi شاباش *sābās*, 'bravo,' has received an additional *a* at the beginning in the Gr. *ασπαζομαι*.

In the above examples a vowel is inserted at the beginning of a word for the purpose of euphony. But Gr. Ολυμπος may be derived from **स्वर्** *svar*, by metathesis as Lat. *salvus* and Gr. *ολβος*, 'happiness,' were derived; and in that case the initial *o* must be aspirated as a modification of **स** *s* and, as the *o* however is not aspirated, we may also suppose that the aspirate sound was lost.

14. Next comes the word **सस्** *sas*, 'to sleep,' which is a contraction of **स्वस्** *svas*, 'happiness.' Simulary, I derive from **स्व** *sva* and **सुख** *sukha*, **स्वप्** *svap*, 'to sleep,' Lat. *sopio*, 'to put to sleep,' Gr. *ὑπνος*, 'sleep,' Sans. **स्वप्न** *svapna*, and the corresponding words of other languages and their derivatives. **स्वाहा** *svāhā*,[2] a word applied to the Gods, and

[1] In the sūtra **कांडांडादीरन्नीरचौ** *kāṇḍāṇḍādīrannīracau* (V 2, 111), Pāṇini derives **अंडीर** *aṇḍīra* from **अंड** *aṇḍa*, 'testicle' and **ईर** *īra*, a suffix indicating possession.

[2] Yaska mentions **स्वाहा** *svāhā* among the synonyms of **वाक्**

स्वधा[1] *svadhā*, applied to the Manes, both meaning 'happiness,' correspond to the word स्वस्ति *svasti*, applied to men, as स्वस्त्यस्तुते *svastyastutē*, 'may there be happiness to you' स्वाहा *svāhā* seems to be a modified form of स्वस् *svas*, by inserting *h* for the final *s* and adding *ā* to the end and lengthening the preceding vowel *a*. But in स्वधा *svadhā*, *ā* is added to स्वस् *svas*, and *h* is changed into *dh*.

15. Next, from स्वस् *svas* we proceed to दिवस् *divas*, Gr. Ζευς, Δις, Διος (Sans. दिव्य *divya*), Θεος, Διωνη, Lat. *Deus*, and *Jovis*, *Juno*, *Janus* and *Diana*. दिवस् *divas* originally meant 'Heaven,' as in दिवस्पति *divaspati*,[2] द्यौस्पितर् *dyauspitar*, Gr. Ζευσπατηρ and Lat. *Jupiter*, and, when contracted, becomes द्युस् *dyus*, and द्यौस् *dyaus*, 'Heaven,' द्युस् *dyus*, द्यस् *dyas*, and तिथि *tithi*, 'a day.' दिवस *divasa*, which comes directly from दिवस् *divas*, also, means 'a

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vāk, 'speech,' and derives it in the following way.—

स्वाहेत्येतत्सु आहेतिवा स्वावा गाहेतिवा स्वंप्राहेतिवा स्वा
Svāhētyētatsu āhētivā svāvā gāhētivā svampr̥āhētivā svā
ऊतं हविर्जुहोतीतिवा ॥ (Nirukta, 8-20)
hutam havirjuhōtītivā

[1] स्वधा *svadhā* is mentioned by him among the synonyms of 'water' and 'food' From this may be derived सुधा *sudhā*, 'nectar'

[2] In the word दिवस्पितृ *divaspitr*, Gr Ζευσπατηρ, the word पितृ *pitr*, πατηρ, is added to दिवस् *divas*, Ζευς, as μητηρ to Γη in Γημητηρ which is found in an older form as Δημητηρ, Demiter or Ceres, the goddess of agriculture and rural life and mother of Persephone.—Max Muller's '*Science of Language*,' Lecture X.

day.' दिन *dina*, 'a day,' is a modification of द्युस् *dyus* by the change of *s* into *n*.

In the Latin word *Jupiter* the द्य *dya* of द्यौस् *dyaus* is changed into *j*, as also in *Jovis*, *Jupiter*, 'God,' *Juno* the wife of Jupiter, and *Janus*, 'the sun-god.' As ज्या *jyā* is the wife of द्यौस् *dyaus*, Δη of Ζευς, so is *Juno*, the wife of Jupiter. Compare *Caius* or *Gaius* and *Caia*, which will be mentioned lower down. The change of the *s* of द्यौस् *dyaus* into *n* in *Juno* and *Janus*, is like that taking place in Sans. क्षोणी *kṣōṇī*, 'earth', Gr. Διωνη, the mother of Venus, दिन *dina*, 'a day,' Eng. *dawn* and Lat. *Diana*, the daughter of Jupiter and Latona, sister of Apollo, (Latona answering to Sans. द्योतना *dyōtanā*, 'the goddess of dawn') and Gr. Ζαν, Doric form for Ζην, 'Ζευς.'

16. To this word द्यस् *dyas*[1] or दिवस् *divas* may be traced the Ang.-Sax. *daeg*, *daga*, *dah*, Eng. *day* and *dawn* (Ang.-Sax. *dagian*); Sans. सद्यस् *sadyas*, 'now,' अद्य *adya*, 'to-day,' द्यवि *dyavi*, 'in the day,' तदा *tadā*, 'then,' a contraction of तदम् *tadam*, तदानीम् *tadānīm*, which is a modification of तदम् *tadam* + इत् *it*, तदम् *tadam*, Lat. *tandem*, meaning 'then' and इत् *it*, 'also or even,' Vedic सदमित् *sadamit*,[2] which is composed of सदम् *sadam*,

[1] I derive प्रादुस् *prādus*, 'brightness,' 'openness,' from प्र *pra*, 'much,' and द्युस् *dyus*, 'day,' 'brightness.'

[2] पाहिसदमिदिशायुः.—Rig Veda, I. 27, 2.
Pāhisadamidviśāyuḥ.
'Protect (me) always, everlasting'

'always,' and इत् *it*, 'even,' इदा *idā* and इदानीम् *idānīm*, 'now,' perhaps Lat. *donicum* and *donec*, 'as long as' or 'while,' *denique* and *demum*, 'at last,' 'at length,' *tamdiu*, 'so long,' *quondam*, which is a modification of *quumdam*, 'at a certain time,' 'at one time,' *diu*, 'by day,' and *dum*, 'while;' Gr. *τηνικα*, *τηνικαδε*, 'at this or that part of the day,' *τηνικαυτα*, 'at this particular part of the day,' δην, Dor. δαν, 'for a long while,' δη and ηδη, 'now,' 'already,' δαι, 'then,' as in 'τι δαι,' 'what then,' ήμερον, σημερον, Doric σαμερον and Attic τημερον, 'to-day,' of which the Doric σαμερον may be metathetically modified as μασερον and, by the change of *m* into *v*, may give us the Sans. वासर *vāsara*,[1] 'a day.' I hold ήμαρ to be a corruption of दिवस् *divas* or स्वस् *svas*, as well as the Lat. *tempus* (*-oris*), 'time,' by a natural change. Though Lat. *tempus* is usually derived from *temno*, 'to cut,' I would trace it to दिवस् *divas*.

17. Next come the Sans. ह्यस् *hyas*, 'yesterday,' श्वस् *śvas*, 'to-morrow,' which may very easily be connected with Sans. द्यस् *dyas*, 'day,' by the change of *d* into *h* and *ś*. The Gr. χθες is a modification of ह्यस् *hyas*, and has ह *h* strengthened into χ and य *y* changed into *s* and then hardened into θ. Lat. *here* and *heri* are modifications of the same root ह्यस् *hyas*. Compare Sans. गद् *gad*, कथ् *kath*, 'to say,' चच् *cakṣ*, 'to say,' शंस् *śaṁs*, 'to say or praise,' which are all allied forms and are contracted into ख्या *khyā*, 'to say or proclaim,' and क्ष्या *kṣā*, a modification of the same.

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[1] Or, it may better be derived from अतस *atasa*, 'brightness,' by the addition of *v* to the beginning of the word. (Vide अतस *atasa*.)

If χθες and *here* or *heri* are derived from ह्यस् *hyas*, I do not see any reason why द्यस् *dyas*, which gives श्वस् *śvas*, may not be modified as *cras* in Latin, the processes of change being somewhat like those in χθες, द्यस् *dyas* becoming *gyas*, *gsas*, *ksas* and at last *kras*, that is, *cras*.[1] The Sanskrit words सम *sama*, 'a year' and समय *samaya*, 'time,' seem to be traceable to दिवस् *divas*.

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[1] Compare the following

शेयते *śēyatē*, 'they sleep,' becoming शेरते *śērātē*, शी *śī*, 'to sleep,'

एधेयन् *ēdhēyan*, 'they may grow,' एधेरन् *ēdhērran*, in which two instances य *y* is changed into र *r*.

एधियीस्त *ēdhiyīsta*, 'may he grow,' एधिषीष्ट *ēdhisīsta* in which य *y* is changed into ष *s*. (Vide List III, Conjugation)

एधियीसन् *ēdhiyīsan*, 'may they grow,' एधिषीरन् *ēdhisīran*, in which ष *s* is changed into र *r* and य *y* into ष *s*.

This law prevails to a great extent, also, in the Dravidian languages, *e.g.*

Sans. कैकेयी *kaikēyī*, Tam. கைகேசி *kaikēsi*, 'a wife of Daśaratha, father of Rama'

Sans. क्रिया *kriyā*, Tam இசை *kisai*, Kan. ಕೆಲಸ *kelasa*, 'work,' Sans कृ *kr*, 'to do'

Tel. చేసి *cēsi*, 'having done,' చేయు *cēyu*, 'to do' + ఇ *i*, past participial termination.

In these instances *s* is used for *y*.

Tam. வாயி *vāyi*, Tel. వాయించు *vāyincu*, (Sans वाद् *vād*, 'to play on a musical instrument'), Kan. ಬಾರಿಸು *bārisu*.

Tam பாய *pāy*, 'to flow,' Kan. ಹಾರು *hāru*.

In these instances *r* is inserted for *y*.

It would appear from the examples that Lat *kras* may directly come from *hyas*, or from Gr. κθες (κσες) by the change of σ into *r*.

18. द्योस् *dyōs* is further modified as दोस् *dōs*, and, by the addition of *ā* at the end, becomes दोषा *dōsā*, meaning 'night.'[1] From द्युस् *dyus*, we get द्युष्टम् *dyustam* or द्युष्टि *dyusti*, and, by the change of *d* into *v*, व्युष्टम् *vyustam* or व्युष्टि *vyusti*, व्युष्टम् *vyustam* meaning 'dawn or daybreak' and व्युष्टि *vyuṣṭi*, 'dawn,' 'felicity' or 'happiness,' and also दिष्टम् *diṣtam*, 'fortune,' the decree of deity, in which last three स्त *st* is inserted for स *s* as in स्वस्ति *svasti* = स्वस् *svas* + इ *i*, स्वस् *svas*, 'happiness,' विष्टप *vistapa*,[2] properly विस्तप *vistapa*, from विश्व *viśva*,[3] 'all' and विषु *visu*, 'everywhere.' दिवम् *divam*, दिवा *divā*, 'day,'

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[1] The Sanskrit word दोस् *dōs* and its modification दोषा *dōsā*, meaning 'arms,' though identical in form with that which means 'night,' have no radical connection with it. I connect them with Sans. उरस् *uras*, 'breast,' Lat. *thorax*, Gr. *θωραξ*, Ang.-Sax. *throte*, *throtu* and Eng *throat*, Tam. தோள் *tōl*, 'arms,' and தொண்டை *toṇ_ṭai*, 'throat' and also Sans. क्रोड *krōḍa*, 'the space between the shoulders,' in which last the *θ* of the Gr. *θωραξ* is represented by *k*.

[2] विष्टप *vistapa* is simplified as विटप *vitapa* by the elision of the ष *s* and means 'extension as of a tree.' Also विष्टप् *vistap* in the Veda.

[3] Compare also the following:

वृष् *vṛs*, 'a bull,' गृष्टि *grsti*, 'a cow that has yeaned once.' Vide the *Vṛsan Group*.

ग्मस् *gmas*, गभस्ति *gabhasti* (q. v.)

पृश् *pṛś*, 'back' (as in पार्श्व *pārśva*, 'back'), पृष्ठ *prstha*, 'back,' मुष्टि *musti*, 'elbow,' Gr. *πυγη*, Sans. पुच्छ *puccha*, 'tail.'

are contractions of दिवस् *divas*. दिवस् *divas* gives also the words दिव् *div*, 'to shine,' 'to rejoice,' देव *deva*, 'a god,' and देवता *dēvatā*, 'deity,' जीव् *jīv*, 'to live,' दीप् *dīp*, 'to shine,' ज्वल् *jval*, 'to shine,' and ज्वर् *jvar*, 'to be hot,' and the kindred words in other languages. दिव् *div*, taking the suffix मन् *man* (Gr. μεν, 'men,' Lat. *men*), becomes दिव्मन *divman*, then द्युमन् *dyuman* and द्योमन् *dyōman*, (the *u* of द्यु *dyu* taking its guna form ओ *ō*) and at last व्योमन् *vyōman*, by the change of *d* into *v*, as in व्युष्ट *vyusta* and व्युष्टि *vyusti*. This word, by the way, is shortened into व्युम् *vyum*, and is changed into वियुम् *viyum*, by the insertion of *i* between *v* and *y*, and, by the addition of *u* at the end, வியுமு *viyumu*, and then வியும்பு *viyumbu*, by the use of *b* to strengthen *m*, and at last விசும்பு *viśumbu*, by the change of *y* into *ś*; விசும்பு *viśumbu* in Tamil means 'sky.' In Sanskrit व्योकार *vyōkāra* means 'a polisher of metals' or 'an iron-smith.' I see in this the word द्यौ *dyau* which, being modified as द्यो *dyō*, becomes व्यो *vyō*, by the change of *d* into *v* as in द्योमन् *dyōman*, व्योमन् *vyōman*.

कासर *kāsara*, 'buffalo,' कस्तूरी *kastūrī*, 'bos grunniens,' Gr *καστωρ*, 'the beaver.' Vide *Vṛsan Group*.

स्वस् *svas*, 'happiness,' समस्त *samasta*, 'whole' (*q. v.*)

कुसुम *kusuma*, 'flower,' कौस्तुभ *kaustubha*, 'a precious stone worn by Viṣṇu,' कुस्तुंबुरु *kustumburu*, 'coriander' I think the latter two words are derived from कुसुम *kusuma*, the original idea of which is 'hollow', 'round.'

व्यो *vyō* means 'brightness' and व्योकार *vyōkāra*, 'one who makes brightness.' This word व्योकार *vyōkāra* is, therefore, rightly applied to a polisher of metals, and then comes to mean, also, an 'iron-smith.' The word व्योषम् *vyōsam*, also, meaning the three medicinal plants, 'black pepper, long pepper and dry ginger,' which are believed to possess good medicinal virtues and therefore to remove sickness and give *brightness* to the countenance, comes from द्यौस् *dyaus*.

19. Now to make the reader understand the change of *d* into *v*, I shall introduce other examples which are, also, derived from the same root and in which the same change has taken place. From दिवस् *divas*, 'heaven,' we have दिवस्वान् *divasvān*, which, by the change of *d* into *v*, becomes विवस्वान् *vivasvān*, meaning 'sun.' As दिवस् *divas* is changed into विवस् *vivas* in विवस्वान् *vivasvān*, so the latter विवस् *vivas* is further changed into वियत् *viyat*, by the insertion of *y* for *v*, and *t* for *s*, and means 'heaven.' From वियत् *viyat*, we get वयस् *vayas*, 'a bird,' contracted into विस् *vis*, 'a bird,' विह *viha*, 'sky,' in which *h* stands for *y*, and *t* is cut off, and which occurs in विहग *vihaga*, विहंगम *vihangama*, 'a bird,' विहायस् *vihāyas*, and विहा *vihā*, 'heaven.' वीक *vīka*, 'heaven or wind,' is another form of विहा *vihā*, and is found in विकिर *vikira* modified as विष्किर *viskira*, 'a bird,' in which latter *s* is used as in वष्कयणी *baskayanī*, Lat. *vacca*, 'cow,' to strengthen *k*. विहा *vihā* and वीक *vīka* are given in the Uṇadisūtra.

20. It is surprising to see that, while Jupiter is known

by allied words in the other kindred languages, as *Zeus, Ζευσπατηρ, Jovis, Tiu, Wodan* and so on, in Sanskrit he is to be called गुरु *Guru*, गीष्पति *Gīspati*, धिषण *Dhiṣaṇa*, द्यय *Iyya*, जीव *Jīva*, आङ्गिरस *Aṅgiras*, वाचस्पति *Vācaspati*, none of which is connected with the above words But I suspect that, in the word बृहस्पति *Bṛhaspati*, which has assumed a strange form by the addition of the vowel ऋ *r* instead of इ *i* to ब *b* to strengthen it, the real alliance is concealed. (Vide दृश् *dṛś* and the rule under it) If so, the word बृहस्पति *Brhaspati* should be विहस्पति *Bihaspati*, and a corruption of दिवस्पति *Divaspati*, and is to be applied to Indra as the now lord of विहस् *vihas*, 'heaven,' a word already derived from दिवस् *divas*. When the word was thus differentiated in form a separate origin was assigned to it, as consisting of बृहत् *brhat*, 'great,' 'speech,' and पति *pati*, 'lord.' बृहस्पति *Brhaspati* is called वाचस्पति *Vācaspati* in the Yajur Veda.

बृहस्पतये वाचस्पतये नैवारंचरुम्. I 8, 10.

Brhaspatayē vācaspateyē naivāraṁcarum.

'The nīvāra cake should be offered to Bṛahaspati, lord of speech.'

वाग्घिबृहतीतस्याएषपतिः Chāndogya, I. 2, 11.

Vāgghibrhatī tasyā ēsapatih.

'Speech is bṛhati; this (Aṅgiras), its master.'

This derivation is not, however, given in the Nirukta where the word is distributed as बृहत् *bṛhat* + पति *pati*, बृहत् *bṛhat* being mentioned among the synonymes of महत् *mahat*, 'great,' and the same origin is given in the Vārtika on the sūtra (VI. 1,157) of Pāṇinī's Astādhyāyī:—

तद्बृहतोः करपत्योः *Tadbrhatōh karapatyōh.*

When the words कर *kara* and पति *pati* are combined with तद् *tad* and बृहत् *brhat* respectively, the final consonants of the latter two words are changed into स *s*, as तस्कर *taskara* and बृहस्पति *Brhaspati*. तस्कर *taskara* will however be connected with Lat. *dexterous* and shown to be the comparative degree of दक्ष *daksa*. Vide the last Group.

These mistaken derivations of the word बृहस्पति *Brhaspati* brought into existence such names as बृहतांपति *Brhatāmpati*, वाक्पति *Vākpati*, गीष्पति *Gīspati*, &c., and changed the position of Jupiter from that of the sovereignty of Heaven to that of the mastership of speech and the priesthood of the gods.

In the Vedic theogony Jupiter lost the sovereignty of Heaven which he enjoyed in the Hesiodic—a position universally assigned to him in the Aryan mythology. When the Aryans separated, this position was usurped by Indra whom the Hindus called दिवस्पति *Divaspati*.

बृहत् *brhat*[1] being contracted into बृह् *brh* and taking the suffix मन् *man*, becomes ब्रह्मन् *Brahman* and is applied to what is great, knowledge, hence to the Vedas, the Brahman, the creator, and a Brahmin. As वाक् *vāk*, 'speech,' is associated with Bṛhaspati, so सरस्वती *Sarasvatī*,[2] the goddess of speech, originally a river goddess, is associated

[1] The Tamil word பிரம *Piram* 'big,' 'large,' 'great,' which is probably derived from बृहत् *brhat*, 'great,' has softened the vowel ऋ *r* into इ *i* and, when it means 'sky,' must be connected with Sans. वियत् *viyat*. Tam. வியாழன் *Vyāḻaṉ* is, also, traceable to वियत् *vyat*.

[2] सरस् *saras*, 'water' and the suffix वत् *vat*, 'having.'

with Brahman. In the sense of greatness and vastness the word ब्रह्मन् *Brahman* has yielded in Greek μορμω which has, however, degenerated in meaning and is applied to anything hideous, or a bugbear.

We thus see that the transformation, which the word विहस्पति *Vihaspati* underwent, has called into existence two Vedic characters बृहस्पति *Brhaspati* and इन्द्र *Indra* who cannot be compared to any in the mythology of other Aryan nations.

The modification of the word विहस् *vihas* into बृहस् *brhas* has also taken place in बृहत् *brhat*, 'large,' a word which I derive from विहस् *vihas*, 'heaven,' the idea of heaven giving that of vastness or extensiveness as seen also in विश्व *viśva*, 'all,' विषु *visu*, 'everywhere.' From विहस् *vihas* we get वहस् *vahas* and then बहल *bahala*, बहुल *bahula* by the change of the final स *s* into ल *l* as in Gr. μεγαλ, Sans. महस् *mahas* (vide p. 42). बहल *bahala* is shortened into बहु *bahu*, Gr. παχυς and πολυς, Sans. भूरि *bhūri*, पुरु *puru* and Lat. *multus*.

21. द्योमन् *dyōman* is shortened into द्युमन् *dyuman*, and by the addition of अम् *am* at the end and the elision of the अ *a* of म *ma*, becomes द्युम्नम् *dyumnam*, 'wealth,' a source of happiness. द्युम्नम् *dyumnam* is modified as स्युम्नम् *syumnam*, 'happiness,' and सुम्नम् *sumnam* (Gr. ὑμνος), 'happiness,' thence, 'a hymn.'

22. From द्यौस् *dyaus* we get द्योस *dyōsa* by the addition of the vowel *a*, द्योन *dyōna* by the change of *s* into *n* as in द्युस् *dyus*, दिन *dina*, and स्योन *syōna* by the change of *d* into *s*. स्योन *syōna* and its modification स्यून *syūna* are

words used in the Vedas, स्योन *syōna* meaning 'happiness,' 'beautiful,' 'light,' 'sun,' and स्यून *syūna*, 'light,' 'sun,' &c. and allied to सून *sūnu*, Eng. *sun*, Ang.-Sax *son*, Lat. *sol*, Sans. सूर *sūra* and सूर्य *sūrya* स्यून *syūna* gives us स्यूम *syūma* by the change of न *n* into म *m*. It is a Vedic word meaning 'light,' 'happiness,' and is modified as सोम *sōma*, 'moon.'

23. द्यौस् *dyaus* is shortened into द्या *dyā*, and becomes ज्या *jyā*, by the change of *d* into *j* (as in *Jupiter*, दिवस्पति *divaspati*); ज्या *jyā* means 'earth,' 'mother,' 'bow-string.' Compare Gr. γη and γεα, γâ, Doric and Aeolic for γη, and δâ, Doric. ज्या *jyā* means first 'earth,'[1] and corresponds to γυα, γη, γεα, &c., and had an original form as द्या *dyā*, 'sky,' allied to the Doric form δâ of γη. The next meaning is 'a bow-string' which seems to be a secondary one; for the primary one is, no doubt, 'a curve or arch' which is preserved in the corresponding Greek word βιος, 'a bow.' The word ज्या *jyā* is found also in its original form द्या *dyā*, when it means a 'bow-string' I therefore conclude that the name of sky, द्या *dyā*, was applied to a bow, which resembles the sky on account of its curved appearance, but in Sanskrit, the word which was so applied to the bow originally, was subsequently transferred to the bow-string. ज्या *jyā* also means 'strength, power, or excessive force,' an idea derived from the sky or bow, and answers to Gr. βια, 'bodily strength.'

24. As Sans. द्या *dyā* is modified as ज्या *jyā* (Gr. γυα), so we have another modification of each of the above two words. By the elision of य *y* we get दा *dā* and गा *gā*

[1] ज्यामौर्वी मातृभूमिषु *jyāmaurvī mātṛbhūmiṣu* —*Nānārtha Ratnamālā* The word came to mean also 'mother' as the earth was considered mother and द्यौस् *dyaus*, 'heaven,' father.

which answer respectively to Gr. δα, and γη (γα). Δα is changed into δη as in Δημητηρ, an old form for Γημητηρ, Lat *Ceres*. But the form दा *dā* does not exist in Sanskrit but is modified as इडा *idā* (इदा *idā*) which is pronounced in the Rig Veda as इळा *ilā*, and इरा *irā*. इडा *Iḍā* is a Vedic Goddess or the earth, the wife of Dyaus; and this Idā may be identical with Iδα who nourished Ζευς whom his mother Pέα placed in her care to protect him from Κρονος, her husband, who was devouring all her children. Gr. Pέα and ερα are modified forms of Sans. इडा *Iḍā*.

25. But ज्या *jyā* undergoes a further transformation by the change of *y* into *v*, and then into *m*, and becomes ज्मा *jmā*, meaning 'earth.' But this ज्मा *jmā* is again changed into ग्मा *gmā* by the change of ज *j* into ग *g*; or we may derive ग्मा *gmā* directly from द्या *dyā* by the change of द् *d* into ग *g* and य *y* into म *m*. It is also metamorphosed into क्ष्मा *kṣmā*, by the change of ग *g* into क्ष *kṣ* and, by the insertion of अ *a* between क्ष *kṣ* and म *m*, is at last developed into two syllables as क्षमा *kṣamā*, 'earth,' and Gr. χαμαι,[1] क्षमायां *kṣamāyām*, 'on the earth.' क्षमा *kṣamā* is found in the Veda in the form of क्षम् *kṣam*[2] as in,—

यथाचिद्वृद्धमतस मग्नेसंजूर्वसिक्षमि. Rig Veda, VIII. 60-7.

Yathācidvrddhamatasa magnēsamjūrvasikṣami.

'O God of fire, just as you burn dry sticks[3] on earth.'

[1] The word χαμαι is in the locative case and does not occur in other cases

[2] Also as क्षामा *kṣāmā* as in द्यावाक्षामा *dyāvākṣāmā*, 'Heaven and Earth.'

[3] I take अतस *atasa* as meaning a tree. Vide the word further on.

It is from the word ग्मा *gmā*, I think, that the Vedic ग्मा *gnā*, which is interpreted variously in the Nighantu and Sayanā's Commentary and in the St Petersburg Dictionary, is derived.

26. ग्मा *gnā* passes from the meaning of 'the earth' to that of 'a woman' and is modified as अंगना *anganā*. From ग्मा *gnā* are to be derived Sans. जानि *jāni*, 'wife,' जनी *janī*, 'daughter-in-law,' जनि *jani*, 'a woman,' Gr. *ρυνη*, Pers. ﺯﻥ *zan*, Tam. நங்கை *nangai* and மங்கை *mangai*, 'a woman.' As ग्मा *gnā* comes from द्या *dyā*, so the form ग्नुस् *gnus* comes from द्युस् *dyus* and, by the change of ग *g* into स *s*, assumes the form of स्नुस् *snus* from which we may derive स्नुषा *snusā*, Gr. *νυος*, Lat. *nurus*, 'a daughter-in-law.' ग्नुस् *gnus* is also modified as गोसिन् *gōsin* by metathesis, and जोषित् *jōsit* by the change of ग *g* into ज *j* and the hardening of न *n* into त *t*. जोषित् *jōṣit* means 'a woman' and is modified as जोषा *jōṣā*, योषित् *yōṣit* and योषा *yōsā*. The form ग्नुस् *gnus* is changed into गुनक् *gunak* by inserting क *k* for स *s*, and then गणिका *gaṇikā*, 'a whore,' to which I trace the oblique cases of *γυνη*, Gen. *γυναικος*, Accus. *γυναικα*, Pl. *γυναικες* and *γυναικων* in all of which *κ* appears at the end.

Sans. योषित् *yōsit* is modified as *uxor* in Latin by the insertion of *x* for *s*; and this modification occurs very frequently in Sanskrit, Greek and Latin and has concealed the close alliance of many a word in these languages. I therefore give a few examples.

Sans. लस् *las*, 'to shine,' लक्ष् *lakṣ*, 'to see.'

Sans. पाश् *pāśa*, पक्ष *pakṣa*, 'side.'

„ काश् *kāśa*, कक्ष *kakṣa*, 'a kind of grass.'

„ लेश् *lēśa*, 'small' (Gr. ολιγος) लिक्षा *likṣā*, 'louse.'

„ क्षेव *kṣēva*, क्षेम *kṣēma*, 'happiness' (p. 13)

„ सुवर् *suvar*, क्षौम *kṣauma*, 'a lofty apartment in a house.' (p 21)

„ „ „ क्षिप *kṣipa*, 'to throw.' (p. 20) (Gr. σκηπτω.)

„ मशक *maśaka*, मक्षिका *makṣikā*, 'a fly.'

„ सुषि *susi*, 'hole' कुक्षि *kukṣi*, 'belly,' the original idea of कुक्षि *kukṣi* being 'hollow.'

„ सम् *sam*, { Gr. ξυν, 'with.' „ συν

„ ईषिका *īṣikā*, 'grass' } ईक्षु *ikṣu*, 'sugarcane.'
„ इषीका *iṣīkā* }

„ वृषन् *vṛṣan*, उक्षन् *ukṣan*, 'ox.'

„ वृष् *vṛṣ*, उक्ष् *ukṣ*, 'to pour.'

„ निश् *niś* { Gr. νυχ, νυκτος / Lat. *nox*, *noktis* } 'night,' wherein *ks* is put for श् *ś*, (that is, क्ष *s*), and then is hardened into *kt*.

For the guidance of the reader, I would here mention that wherever the letter श् *ś* occurs in Sanskrit it may be treated as क्ष *s* for all scientific purposes, and that the modern Aryan vernaculars often restore the original sound as Sans. क्रोश् *krōśa*, कोस् *kōs*, 'a short distance'; पाश् *pāśa*, पास् *pās*, 'side.'

27. द्यौस् *dyaus* is also modified as already shown into द्यस् *dyas* and द्युस् *dyus*, meaning 'a day.' From द्यस् *dyas* we get ज्मस् *jmas*, as we get ज्मा *jmā* from द्या *dyā*, and, by the change of *s* into *n*, ज्मस् *jmas* is modified into ज्मन् *jman*, meaning 'sky' or 'earth'. I derive from ज्मस् *jmas*, ग्मस् *gmas*, which and the two former also are Vedic words meaning 'earth,'[1] गमस् *gumas*, by the insertion of *a* between *g* and *m*, and then गभस् *gabhas*, by the change of म *m* into भ *bh;* and this गभस् *gabhas* gives us गभस्ति *gabhasti*,[2] as स्वस् *svas*, स्वस्ति *svasti*: गभस्ति *gabhasti* means 'light.' Again द्यौस् *dyaus* becomes द्योस् *dyōs*, ज्योस् *jyōs*, ग्योस् *gyōs*, and ग्मोस् *gmōs*, the processes of changing द्यौस् *dyōs* into ग्मोस् *gmōs* being similar to those taking place in changing द्या *dyā* into ग्मा *gmā*. But ग्मोस् *gmōs* may be altered into ग्नोस् *gnōs* by the change of *m* into *n*, and when

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[1] त्वंविश्वस्यमेधिरद्विवश्चगमश्चराजसि

Tvam viśvasyamēdhira divaścagmaśca rājasi I 25, 20.

"O wise Varuna! thou shinest on all the earth and heaven"

अबोध्यग्निर्ज्मः *Abōdhyagnirjmah.*

"The God of fire was awakened on earth." Rig Veda I. 157, 1.

अभिक्रत्वेंद्र भूरधज्मन् *Abhikratvēndrabhūradhajman.*

Rig Veda VII. 21-6

"O Indra, thou hast by thy deeds excelled on earth."

[2] Or, it may be derived directly from दिवस् *divas*, and be a connecting link between दिवस् *divas* and युवस् *yuvas*, which latter will be mentioned further on.

n is hardened into *t*, we have ग्नौम् *gtā*, and by changing *g* into *k* and aspirating *t* and *k*, we have ख्थौम् *khthā*. This last form ख्थौम् *khthā* may become χθων in Greek by the change of *s* into *n*, as in द्युस् *dyus*, दिनम् *dinam*, 'day,' and द्यौस् *dyaus*, स्योन *syōna*. In Greek, χθων means 'earth,' and Sans. क्षोणी *kṣōṇī* can be easily derived from it by the addition of the feminine suffix ī, and inserting क्ष *kṣ* (क *k* + ष *s*) for χθ as we do ξ for κς in Greek.

28. द्युस् *dyus* becomes द्युत् *dyut* by the change of ष *s* into त *t* and means 'to shine'; and द्युत् *dyut* is also modified as ज्युत् *jyut* by inserting ज *j* for द् *d* as in ज्या *jyā*, द्या *dyā*. द्युस् *dyus* may also assume the form of त्विष् *tvis*, 'to shine,' by hardening the initial द् *d* into त *t*, cerebralizing the final ष *s* into ष *ṣ* owing to the contact of the preceding *i* and changing *y* into *v* and the vowel उ *u* into द् *i*. The word त्विष् *tvis* seems to be allied to श्वित् *śvit*, the root of श्वेत *śvēta*, 'white,' and the idea of white may be derived from that of shining. श्वेत *śvēta* is modified as श्येत *śyēta* which also assumes the form of श्येन[1] *śyēna* by the change of त *t* into न *n*. श्येत *śyēta* is contracted into शिति *śiti* and सित *sita*, which words mean 'white' and 'black,' respectively.[2] I think that the idea of black is not radical and

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[1] वर्णादनुदात्तात्तोपधात्तोनः:—IV. i. 39. Pāṇini
Varṇādanudāttāttōpadhāttōnaḥ

[2] शितीधवलमेचकौ.—*Amara*, Canto III
Śitīdhavalamēcakau. शिति *siti*, means 'white' and 'black.'

is attached to the word only by mistake or by a remote connection. श्वेत *śvēta* may become विशद *viśada* by metathesis and by the change of त *t* into द *d*.

29. From श्वेत *svēta* we may get पीत *pīta*, 'yellow,' by the elision of the initial consonant, and from पीत *pīta*, पीतन *pītana* and पिंजर *piñjara*, 'yellow orpiment' and मंजिष्ठा *mañjiṣṭhā*, 'a kind of yellow wood,' of which the first part मंज *mañja* seems to be a modification of पीत *pīta* by the change of प *p* into म *m*. The Tamil word பசு *paśu* and மஞ்சள் *mañjal*, 'yellow,' have modified पीत *pīta* similarly. I feel no doubt that the meaning and form of the Vedic मंश्चतु *maṁścatū*,[1] 'yellow,' point to the same origin.

The word occurs in the Rig Veda in the passage (VII. 44-3.)

दधिक्रावाणं वुबुधानो अग्निमुपब्रुव उषसंसूर्यंगाम् ।
Dadhikrāvāṇamambudhānōagnimupabruva usasamsūryangām,
ब्रध्नंमंश्चतोर्वरुणस्यबभ्रुंतेविश्वास्मद्दुरितायावयंतु ।
Bradhnammaṁścatōrvaruṇasyababhrumtēviśvāsmadduritāyāvayantu.

'Knowing the horse called Dadhikrāvan, I praise Agni, Ushas, Sun, the cow and the great dun-colored (horse) of yellow Varuna.' Let them remove our sins.

30 As द्यौस् *dyaus* is modified as द्या *dyā* and becomes ग्या *gyā* and then ग्मा *gmā* as already noticed, it may

[1] The word is derived by Sāyana as,—

मन्यमानान्स्तुवतोजनान्चेतयतेजानातीति; यद्वाभिमन्यमानांश्चातयतेनाशयतीतिमंश्चतुः
Manyamānānstuvatōjanān cētayatējānātīti, yadvābhimanyamānāṁścātayatēnāśayatītimaṁścatuḥ.

also be modified as ग्यौस् *gyaus* and then ग्मौस् *gmaus* and at last ग्नौस् *gnaus* by the change of *m* into *n* as in ग्मा *gmā*, ग्ना *gnā*. This form ग्नौस् *gnaus* is again modified as ग्लौस् *glaus* by the change of न *n* into ल *l*. ग्लौस् *glaus* means 'moon,' and with its form changed into गोल *gōla* is applied to what is spherical. From गोल *gōla* we get Gr. βωλος, by the change of γ into β, as in βους, Sans. गौस् *gaus* (q. v.). ग्लौस् *glaus* is changed into ग्लप्स *glapsa*,[1] 'a bunch as of fruits,' Lat. *globus, glomus*, 'a sphere,' *gleba*, 'a lump of earth.' गुल *gula* and गुड *guda*, 'a lump of sugar,' have shortened the *o* of गोल *gōla* into उ *u*, and produced the verbal roots गुड् *guḍ*, 'to cover,' घुट् *ghut*, घुण् *ghun*, घूर्ण् *ghūrn*, 'to turn,' 'to roll,' and the nouns गुलिका *gulikā*, 'a pill,' and घुटिका *ghuṭikā*, 'ankle,' so called on account of the round knotty bone projecting in that part of human body. गुण *guna* is a modification of

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[1] अथास्यैयुग्मेनशलाटुग्लप्सेनत्रेण्याच शलल्यात्रिभिश्चकुश
Athāsyayugmēna śalātuglapsēna trēnyāca śalalyāt ibhiścakuśa
पिञ्जूलैरूर्ध्वसीमन्तंव्यूहति ॥ *Āśvalāyana Grhyasūtrā*
piñjūlairūdhvam sīmantam vyūhati
शलाटुग्लप्सेनतरुणफलसंघातेन । शलाटुरितिअपक्वानां
Śalātuglapsēnataruṇaphalasanghātēna, śalāturiti apakvānām
फलानांसमाख्या । ग्लप्सइतिस्तबकउच्यते । औडुंबरस्तबकेन
phalānām samākhyā, glapsa itistabaka ucyatē, auḍumbarastabakēna
शास्त्रांतरेदृष्टत्वात् ॥ *Gārgyanārāyaṇavṛtti.*
śāstrāntarē dṛṣṭatvāt.

गुल्ल *gula* or गुड *guḍa* by the change of the second consonant into ण *n*. Though the word गुण *guna* has several meanings, it is not one word. In its form we see two different words derived from two different sources. As meaning 'a rope,' 'bowstring,' 'repetition' (as in गुण् *gun*, 'multiply,' 'to repeat,' गुणनम् *gunanam*, 'multiplication,' गुणनिका *gunanikā*, 'repetition'), गुण *guna*[1] is to be derived from ग्लौ *glau* as shown above. But when it means, 'quality,' 'nature,' 'property of material substances,' 'unimportant,' &c, it is to be traced to जन् *jan*, 'to be born'; for quality, nature, &c., are born in the thing in which they are found.

31. As दिवस् *divas* assumes the form of वियस् *viyas*, and then विहस् *vihas* as already shown, it assumes further changes. विहस् *vihas* is modified as महस् *mahas*, 'light' and महत् *mahat*, 'great.' (Compare बृहत् *brhat*, 'great').

महस् *mahas* means the fourth of the seven worlds which are above earth in the sky one above another, and in this meaning the word is modified as महर् *mahar* by the change of स *s* into र *r*. As the modified form of अतस *atasa*, 'air,' viz., अतल *atala* called into existence a new nether world and the corresponding Gr. Ατλας, just so did the above modified form of विहस् *vihas*, 'sky,' call into

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[1] गुणोसौर्व्यामप्रधानेरूपादौसूदर्द्रन्द्रिये ।
Gunōmaurvyāmapradhānē rūpādausūdaurdriyē,
त्यागेशौर्यादिसत्त्वादिसंध्याद्यावृत्तिरज्जुषु ।
Tyāgēśauryādisatvādi sandhyādyāvrttiraijjusu,
शुक्लादावपिवय्याच्च ॥ *Mēdini.*
Śuklādāvapivayāñca.

existence a new world above the sky. Compare भूर् *bhūr*, 'earth,' भुवर् *bhuvar*, 'the world above the earth,' the latter of which is merely a modification of the former and also सुवर् *suvar* from स्वर् *svar*, 'heaven.'

By the change of the final स *s* into ल *l*, महस् *mahas* becomes μεγαλ in Greek and, by the addition of the termination ος, μεγαλος. But in the corresponding Lat. *major*, the middle syllable हीय *hīya* of महीयस् *mahīyas* (Gr. μειζων) is shortened into ह्य *hya* and then changed into *j* as द्य *dya* into *j* in *Janus*, and in *magum* महस् *mahas* has undergone a contraction by the elision of the penultimate vowel अ *a* and the change of the final स् *s* into न *n* as in अहस् *ahas*, 'day,' अहनि *ahani*, loc. case, अह्ना *ahnā*, instr. case; ऊधस् *ūdhas*, Gr. ουθαρ, 'udder,' ऊधनि *ūdhani*, loc. case in the Vedas, ऊध्न *ūdhna* at the end of compound words.

The change of स *s* into ल *l* often takes place in the Aryan languages whether in the beginning or the end of a word; e.g.

Sans. सूना *sūna*, 'sun' or 'a luminous body in heaven,'	Lat. *luna*, 'moon.'
,, सीमन् *sīman*,	,, *limes* (*itis*), 'limit.'
,, स्वर् *svar*,	Gr. Ολυμπος, 'Heaven.'
,, सरट *sarata*,	,, λακερτα, 'a lizard.'
,, स्वैर *svaira*,	Lat. *liber*, 'free.'
,, सैंधव *saindhava*, 'belonging to the sea.'	Gr. λαιτμα, 'the deep sea.'
,, सस्यम् *sasyam*,	,, λητον, 'a crop' or 'crop of corn.'

Sans. शण *sana*, Gr. λινον, 'flax.'

„ सव्य *savya*, „ λαιος, „ σκαιος, Lat. *laevus*, „ *scaevus* — 'left.'

„ सिंह *simha*, Gr. λεων, „ λυγξ, Lat. *leo* (*n*), — 'a lion.'

„ शंबूक *śambūka* allied to कंबू *kambū*, शंख *sankha*, Gr. κογχη, Lat. *concha*, Sans. काकणी *kākanī*, Gr. κοχλος, καλχη, χαλκη. — Lat. *limax* (*cis*)

As from दिव *diva* we get विय *viya* and विहा *vihā*, 'sky,' as shown already, so from this we get महा *mahā* which is modified, also, as मही *mahī*. Both the words महा *mahā* and मही *mahī* are used in the senses of 'a cow' and 'earth.' महा *mahā* is modified as माहा *māhā* and माहेयी *mahēyī* (Vide गौस् *gaus*). वियस् *viyas* is modified as वयस् *vayas*, as I have already shown, and then मयस् *mayas*, a word used in the Vedas in the senses of 'pleasure,' 'happiness,' 'food,' &c. From मयस्[1] *mayas* I derive a form मयूस् *mayūs* by changing the अ *a* of य *y* into ऊ *ū* and from this form, the word मयूख *mayūkha* by the change of स् *s* into ख *kh*. A similar process has taken place in the Gr *βοιωτια*, a word derived from *βοιωτος*, the son of Ιτονος who was the son of Deucalion and a king of Thessaly and the inventor

[1] मयस् *mayas* is allied to Gr *βιος*, 'course of life,' 'lifetime.'

of the art of polishing metals. *Βοιωτια* is the name of a country of Greece, the mountains of which, especially Helicon, was frequented by the Muses. Some connect the word with *βους*, 'an ox,' and think that the name radically signified the land of pasture for cows. I would however trace it to मयस् *mayas* (Gr. *βιος*, 'lifetime') and ultimately to द्यौस् *dyaus*.

32. The words दिति *diti* and अदिति *aditi* are correlative terms evolved out of द्युस् *dyus*, like तिथि *tithi*. अदिति *aditi* is applied to the earth, cow, the mother of the Gods, and speech, and दिति *diti* is coined as an antithesis to अदिति *aditi*. The initial अ *a* of अदिति *aditi* is euphonic as in इडा *idā*. To this class belongs the Gr. *τιτυος*.

कोनोमह्याअदितयेपुनर्दात्पितरंचदृशेयंमातरंच॥

Kōnōmahyāaditayēpunardātpitaraṁcadṛśēyammātaraṁca.

'Who will give me back to the great earth, that I may see my father and mother?'—Rig Veda, I. 24, 1.

अदितिर्द्यौरदितिरंतरिक्षमदितिर्मातासपितासपुत्रः

Aditirdyauraditirantarikṣamaditirmātāsapitāsaputraḥ

विश्वेदेवाअदितिः पंचजनाअदितिर्जातमदितिर्जनित्वम्॥

Viśvēdēvāaditiḥ pañcajanā aditirjātamaditirjanitvam.

Rig Veda, I. 89, 10.

'Aditi is Heaven; Aditi, sky; Aditi, mother. He is father and son; he is all the gods, five peoples. He is birth, and the source of birth.'

In this passage Aditi refers to all-pervading power—a conception realized only in Zeυς by the Greeks and the use of the masculine demonstrative pronoun leads us to think that Aditi is here applied to the highest god.

As the word अदिति *aditi* is a mere modification of द्युस् *dyus*, the initial अ *a* is an extraneous addition. The radical part दिति *diti* seems to have been modified as क्षिति *kṣiti*, 'earth' अदिति *aditi*, like महो *mahī* and पृथिवी *pṛthivī*, is frequently associated with द्यौस् *dyaus*, 'heaven,' in the Vedas. दिति *diti*, her counterpart, was originally a deity invoked with other deities. But she became the mother of Giants (दैत्य *daitya*) subsequently. The Gr. Τιτυος was the son of Gaia or of Jupiter by Elara. He was of a gigantic size and his mother died in travail. He offered violence to Latona and, as a punishment for this, he was placed in Hell where his liver was continually devoured by a serpent.

The word अदिति *aditi* leads us to the Greek Οδυσσευς which is formed from द्यौस् *dyaus* or द्युस् *dyus* exactly like the former, both of them containing the euphonic addition of a vowel. In the corresponding Latin *Ulysses*, the δ of the Greek word is changed into *l*, a change for which many instances have been given in this List; as, *Laios*, *Latona*, Ιλιον, Ιλυς, &c. Οδυσσευς was king of Ithaca whose return from Troy to Ithaca forms the subject of a poem of Homer, called Odyssey.

33. Here I would mention another word formed from द्युस् *dyus* like तिथि *tithi* but different from the latter in having a nasal न *n* to represent the स *s* of द्युस् *dyus*. द्युस् *dyus* produces दनु *danu* as it does दिन *dina*, and दनु is modified as दानु *dānu*. These words originally mean 'a Heavenly being,' 'bright,' 'powerful,' and so on, and as such are applied to Indra, Maruts and other gods.

हतवृत्रंसुदानवदन्द्रेणसहसाय्युजा । मानोदुश्ंसईशत ॥

Hatavṛtraṃsudānavaindrēṇasahasāyujā . Mānōdúśaṃsaīśata

Rig Veda, I. 23 9.

'O, Maruts, accompanied by many Danus, kill Vṛtra with the aid of the powerful auxiliary Indra May our enemies not flourish.'

But Sāyana takes दानु *dānu* to mean 'gift.' I should however think that the word is connected with द्यौस् *dyaus* and means 'bright,' 'powerful,' or 'strong,' and is here applied to a 'Heavenly being in general' or perhaps the adjective सु *su* specifies the meaning and makes the word mean only 'good spirits' (*sc.* Maruts.)

In the following passage it is applied to Indra :—

दानुरस्माउपरान्पिन्वतेदिवः Rig Veda, I. 54, 7.

Dānurasmāuparānpinvatēdivaḥ.

'Dānus (that is Indra) pours clouds to this sacrificer from heaven.'

But it is applied to Vṛtra in the following :—

धिष्वाशवः शूरयेनवृत्रमवाभिनद्दानुमौर्णवाभं ॥

Dhiṣvāśavaśśūrayēnavṛtramavābhinaddānumaurṇavābham.

'O, valiant Indra! hold that power by which you have killed the giant Vṛtra like a spider.'—Rig Veda, II. 11, 18.

In modern Sanskrit literature, the word दानव *dānava* always means the sons of दनु *danu*, who are evil spirits, or Rāksasas and are opposed to the gods.

The corresponding Greek word Δαναος did not share the same fate as its Sanskrit counterpart. Δαναος is the name of a son of Belus and Anchinoe, who was reigning in Egypt with his brother. Owing to the enmity which

arose between the brothers, Danaus emigrated to Argos with his fifty daughters and, in course of time, became king of the place. His brother followed him subsequently and brought with him his fifty sons who had been promised to the daughters of Danaus. But the king did not like the match and caused all the bridegrooms to be put to death by his daughters; and all the sons-in-law were murdered except one who married Hypermnestra, one of the daughters. The sisters were purified of the murder by the order of Jupiter, but according to some account they were punished in Hell.

I may perhaps connect with Sans. **दनु** *danu*, the Gr. Δαναη, daughter of Acrisius, king of Argos, of whom Jupiter was enamoured, and who bore to him a son named Perseus.

Gr Δαναοι, originally meaning 'subjects of Δαναος,' was subsequently applied to all the Greeks (as in Homer) and offers a very interesting contrast to the Sans. **दानव** *Dānava* which has degenerated in its meaning and is now applied only to Rāksasas, or Giants. Compare the word **असुर** *Asura* which was dealt with similarly in Sanskrit literature and which will be mentioned hereafter.

34. Here I would mention two Greek words which are formed from **द्युस्** *dyus* as Sans. **तिथि** *tithi*, 'day,' (Vide § 15)—Θιασος, a company or procession of persons dancing and singing in honor of a god as of Bacchus, and Θησευς, the most famous Athenian hero and son of Ægeus (**अहस्** *ahas*, 'day') and Æthra (**अतस** *atasa*, 'sky.')

35. From **द्यौस्** *dyaus* we may derive Gr. Λαος, by the change of **द** *d* into λ as in λιθος, **दृषद्** *drsad*, 'stone,' λαμπω, **दीप्** *dīp*, 'to shine,' **लोच्** *loc*, **लोक्** *lōk*, 'to see,'

द्युस् *dyus*, 'day, 'light,' and Latona द्योतना *Dyotana* This derivation affords us a clue to explain the story of Laios and Jocasta (Ιοκαστη. Œdipus was the son of Laios. As the father had heard an oracle at Delphi that he would be killed by his own son, he exposed the child near the hill Kithairon But the child was rescued and attained his age, and, while journeying to Thebes, he met his old father Laios and, in a duel which took place accidentally, he killed the latter. He continued his journey and met a monster called Sphinx who was laying waste the whole country with sickness and drought. He could not be defeated by any one except those who solved his riddles. When Œdipus approached the monster, the latter propounded his riddle as usual; and, when it was solved, he threw himself down from the summit of the mountain on which he had taken his seat; and the drought terminated with heavy showers of rain. The inhabitants of Thebes who had proclaimed that he who would deliver the country from the drought and sickness, should rule over the country and espouse the hands of Jocasta, the widow of the late king, offered to Œdipus the sovereignty of the country, and he thus became the king of the country and the husband of his own mother. But he was not allowed to rule long in peace and happiness. The sin of parricide was to be punished, and the Gods inflicted a plague on the city. When the people consulted the Delphian oracle, they were told that the plague was the result of the murder of Laios, and the murderer should be punished. In the long run, it became known that Œdipus was the murderer. In compunction for the sin committed Œdipus tore out his eyes and Jocasta committed suicide. Œdipus too died soon under the signal of Heaven. This story must simply refer to the heavenly phenomena which are of daily occurrence, viz., the brightness of the starry Heaven being absorbed in the rays of

the sun when the latter makes his appearance in the east, which may be referred to in the sun's taking Ιοκαστη (गभस्ति *Gabhasti*), the wife of द्यौस् *Dyaus*, his father, the gradual dimness of the sun in the evening, which corresponds to the unhappy reign of Œdipus after he was installed on the throne of his father and married his own mother; his loss of brilliancy, which corresponds to the death of Ιοκαστη; and, at last, his setting in the west, which corresponds to Œdipus' going to Heaven

The reason of my connecting the sun with Œdipus is the fact that he is described as the second husband of his mother.

मातुर्दिधिषुमब्रवंस्वसुर्जारः श्रुणोतुनः ।

Māturdidhiṣumabravam svasurjārah śrunōtunah,

भ्रातेंद्रस्यसखामम ॥ VI. 55, 5.

Bhrātēndrasyasakhāmama

'I spoke of the second husband of his mother. Let the lover of his sister, brother of Indra and friend of mine, hear us.'

दूरेदृशेदेवजातायकेतवेदिवस्पुत्रायसूर्यायशंसत॥ X. 37, 1.

Dūredṛśēdēvajātāyakētavē divasputrāya sūryāyaśaṁsata||

'Praise Sūrya, farseeing, born of deity, knowing, and son of Divas (Heaven).'

The country which was governed by *Laios* was Θηβαι, Thebes, a name given to several cities of which the most important were the Egyptian and Bœotian; the symbolical meaning of which story is that Heaven personified is the ruler of Heaven, the place where he is to rule; for while Λαιος is द्यौस् *dyaus*, Θηβη, the singular form of Θηβαι, is only दिवा *divā*, or द्यावा *dyāvā*, 'Heaven.'

The word Jocasta may be shown to be a modification of Sans. **गभस्ति** *gabhasti*,[1] which I have already derived from **स्वस्** *svas* (through the forms **द्यस्** *dyas*, **ग्यस्** *gyas*, **ग्मस्** *gmas* and **गमस्** *gamas*), with which the Sans **युवन्** *yuvan*, 'a youth,' **युवति** *yuvati*, 'a youthful girl,' Lat *juvenis*, 'young,' and the corresponding Gr. *ἠβος*, 'youthful,' *ἠβη*, 'youth,' will be connected hereafter. **गभस्ति** *gabhasti* may be changed into **गवस्ति** *gavasti* by the change of **भ** *bh* into **व** *v*, into **यवस्ति** *yavasti* by the change of **ग** *g* into **य** *y*, and then Ιοκαστη by the change of **व** *v* into **ग** *g* and then into **क** *k* and of **य** *y* into *ιο* as in Ιω (*v*), **यवन** *yavana*, (q.v)

The last word that requires explanation is Οιδιπους which, as it is spelt, seems to be composed of two words, the latter being *πους*, Sans. **पाद्** *pād*, 'leg.' The name of the sun which most closely resembles Οεδιπους is **अर्यमन्** *aryaman* in which the first part **अर्य** *arya* being modified as **अद्य** *adya* by the change of **र्** *r* into δ, may be changed into Οιδι by the elision of **य** *y* and the lengthening of the previous vowel **अ** *a* into *ι*.[2]

On the change of *r* into *ḍ*, compare :—

Sans. **वीर्** *vīra*, 'strong,' Gr. *βριαω*, 'to be strong,'	Ved. **वीडु** *vīḍu*, 'strength.'
Gr. *γυρος*, 'round,'	Sans. **गुड** *guḍa*, 'lump as of sugar.'
Sans. **शिखर** *śikhara*, 'crest,' 'top,'	„ **शिखण्ड** *śikhaṇḍa*, 'the crest.'
„ **रैवत्** *raivat*, 'rich,'	Lat. *dives*, and *dis*.

[1] Or it may be derived from **युवस्** *yuvas*, 'bright,' 'young.'

[2] Vide *αυτος*.

Sans. द्वार् *dvār*, 'gate,' Gr. *θυρα*, धूर् *dhūr*, 'front,' which are modified as तुर *tur* and *θυρ* in तोरण *tōrana*, 'festoon,' Gr. *θυρων* (*ωνος*), 'the doorway,' and तोलि *tōli*, as in प्रतोलि *pratōli*, 'high road.' } Sans. तुण्ड *tunda*, 'face.'

I would here observe that the letter ड *d* was originally द *d*; and I may lay down for the guidance of the readers that wherever a cerebral letter occurs in Sanskrit it must be traced universally to a corresponding dental letter, and that, for all scientific purposes, the cerebrals in Sanskrit must be treated as dentals.

The latter part of अर्यमन् *aryaman* cannot be supposed to have been changed into *πους*, unless we assume that the ancient Greeks assigned a wrong etymology to the word and so assimilated the latter part to the word *πους*, meaning 'leg.'[1] I may suggest instead of the above word द्युपद् *dyupad* radically 'going in द्यु *dyu*, heaven,' or द्युमत् *dyumat*, 'shining,' 'having light,' corrupted into द्युपद् *dyupad*; or still better स्वपद् *svapad*, 'going in Heaven' modified as श्वापद् *śvāpad* which in Sanskrit is applied to a 'wild beast,' 'beast of prey.' In this meaning it answers

[1] Compare Gr. Ατλας (*αντος*) which I have connected lower down with अतल *atala* and ultimately अतस *atasa*, 'sky'

to the Gr. Οἰδίπους, referring to the preventing of wild beasts. If the word श्वापद् *śvapad* be a corruption of स्वपद् *svapad* as conjectured, it will be the origin of the Gr. Οἰδίπους. It may, as it is, be distributed as श्व *śva* + पद् *pad*, श्व *śva* meaning 'swelling,' from श्वि *śvi*, 'to swell.' पद् *pad*, 'foot,' meaning therefore radically 'swollen-footed.'

The story of Œdipus, however, has greater points of resemblance to the description of Agni and the anecdotes occurring in the Rig Veda regarding him. In many places Agni is called son of Heaven and Earth. In the night the sky becomes dark and the earth receives the light of fire and this daily scene may have been symbolized in the story of Œdipus. In the following passage Agni is said to fight with his father.

अवस्पृधिपितरंयोधिंविद्वान्पुत्रोयस्तेसहसस्सूनऊहे ॥ V. 3, 9

Avaspṛdhipitaraṃyōdhividvān putrōyastē sahasaḥsūna ūhē ||

'O, god of fire, learned son and son of strength, thou putst down in battle thy father who has borne thee.'

In the passages of the Rig Veda, V. 2, 1 and the following five, Agni is said to have been kept in secret custody by the youthful mother (युवतिर्माता *yuvatirmātā*) and the people to have asked his mother to deliver him up to the father and to have complained "that they were deprived of their cattle, and their leader had to fight with his enemies. There was drought in the country, and, in consequence, no sacrifice was performed. The enemies have seized the king and the houses of the inhabitants, and the hymns of Atri should recover them."

I quote the passage here below and translate it:

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[1] It is usually derived from श्वन् *śvan*, 'dog,' पद् *pad*, 'to go.'

कुमारंमातायुवतिस्समुञ्चगुहाबिभर्तिनददातिपित्रे ।
Kumāraṁmātāyuvatissamuñcagūhābibhartinadadātipitrē

अनीकमस्यनमिनज्जनासःपुरःपश्यंतिनिहितमरतौ ॥ १ ॥
Anīkamasyanamināyjanāsaḥ puraḥpaśyantinihitamaratau

कमेतंत्वंयुवतेकुमारंपेषीबिभर्षिमहिषीजजान ।
Kamētantvaṁyuvatēkumāraṁ pēsībibharsimahisījajāna

पूर्वीर्हिगर्भःशरदोववर्धापश्यंजातंयदसूतमाता ॥ २ ॥
Pūrvīrhigarbhaśśaradōvavardhā paśyaṁjātamyadasūtamātā

हिरण्यदन्तंशुचिवर्णमारात्क्षेत्रादपश्यमायुधामिमानम् ।
Hiranyadantaṁśucivarṇamārāt kṣētrādapaśyamāyudhāmimānam

ददानोअस्माअमृतंविपृक्तंसामंनिन्द्राःक्षणवन्नकृण्वाः॥३
Dadānōasmāamṛtamvipṛktaṁsāmaṁnindrāḥkṣaṇavannakṛṇvāḥ

क्षेत्रादपश्यंसनुतश्चरंतंसुमद्यूथंनपुरुशोभमानम् ।
Kṣētrādapaśyaṁsanutaścarantaṁ sumadyūthaṁnapuruśōbhamānam

नताअगृभ्नन्जनिष्टहिषःपलिक्नीरिद्युवतयोभवन्ति ॥ ४ ॥
Natāagṛbhnannajaniṣṭahiṣaḥ palikṇīridyuvatayōbhavanti

केमेमर्यकंवियवन्तगोभिर्नयेषांगोपाअरणश्चिदास ।
Kēmēmaryakaṁviyavantagōbhir nayēṣhaṅgōpāaraṇaścidāsa

यईंश्रृणुभुरवतेसृजंत्वाजातिपश्चउपनश्चिकित्वान् ॥ ५ ॥
Yaīṁśṛṇubhuravatēsṛjantvā jātipaśvaupanaścikitvān

वसांराजानंवसतिंजनानामरातयोनिदधुर्मर्त्येषु ।
Vasāṁrājānaṁvasatiṁjanānāmarātayōnidadhurmartyēṣu

ब्रह्मण्यतेरवतंसृजंतुनिंदितारोनिंद्यासोभवंतु ॥६ ॥
Brahmāṇyatērāvatamsṛjantunindhitārōnindyāsōbhavantu.

'The youthful mother keeps her son secretly confined and does not give him up to the father. The people do

not see before them his (the son's) injured form placed in an unpleasant (place).'

'O, youth!' what youth do thou keep as a devil (पषी *pasi*), whom you brought forth as a matron (महिषी *mahisi*)? The child grew for the last (many) years and as the mother brought him forth, I saw him born.'

'I saw the child of golden teeth, of pure color and bearing weapons, from the neighbouring field. I am giving him nectar extensively; what can the people deprived of rain and sacrifice do me?'

'From the field I saw him wandering on his knee (सनुतः *sanutah*) happily and shining greatly like a herd (of cows). They did not (should not?) take, for he was born. Even old women become youthful.' (Regarding सनुतः *sanutah*, vide जानु *jānu.*)

'Who are those that took away the cattle from the men whose leader was not without battle? Let those who seized him give him up. Let the wise lead our cattle.'

'Enemies have seized the houses of the inhabitants and imprisoned their kings. Let the hymns of Atri restore him to the people and the calumniators be calumniated.'

The following passage occurs in the beginning of the commentary of Sāyana on the above passages and contains a tradition given in the Brāhmana of Śātyāyana and another version of it given in the Tandaka Brāhmana. The tradition is quoted there for the explanation of the meaning of the passages.

शाट्यायनब्राह्मणोक्त इतिहासइहोच्यते ।

Śātyāyanabrāhmanōkta itihāsa ihōcyatē

राजाचैवृष्णदश्वाकु स्व्यरुणोऽभवदस्यच ॥ १

Rājāti aivṛṣnaiksvāku sīyaruṇōbhavadasyaca

पुरोहितोवृश्नोजार ऋषिरासीत्तदाखलु ।

Purōhitōvr̥śnōjāra ṛṣirāsīttadākhalu

संगृह्णंतिरथान्वाज्ञां रक्षणायपुरोहिताः ॥ २ ॥

Saṅgr̥hṇantirathānvājñāṃ rakṣaṇāyapurōhitāḥ

त्र्यरुणस्यवृश्नोरश्मिं संजग्राहपुरोहितः ।

Tryaruṇasyavr̥śnōraśmiṃ saṃjagrāhapurōhitaḥ

कुमारोवर्त्मनिक्रीडन रथचक्रेणघातितः ॥ ३ ॥

Kumārō vartmanikrīḍan rathacakrēṇaghātitaḥ

छिन्नःकुमारश्चक्रेण ममारारथपुरोहितः ।

Chinnaḥkumāraścakrēṇa mamārārathapurōhitaḥ

त्वंहंतास्येतिराजानं राजाचापिपुरोहितम् ॥ ४ ॥

Tvaṃhantāsyētirājānaṃ rājācāpipurōhitam

त्वंहंतास्यकुमारस्य नाहमित्यब्रवीत्तदा ।

Tvaṃhantāsyakumārasya nāhamityabravīttadā

यतस्त्वंरथवेगस्य नियंतातस्त्वयाहतः ॥ ५ ॥

Yatastvaṃrathavēgasya niyantātastvayāhataḥ

रथस्वामीयतोराजन् तस्माच्चंतस्वघातकः ।

Rathasvāmīyatōrājan tasmāttvantasvaghātakaḥ

एवंविवदमानौतौ दृष्ट्वाकून्प्रष्टुमागतौ ॥ ६ ॥

Ēvaṃvivadamānautau dr̥ṣṭvākūnpraṣṭumāgatau

तौपप्रच्छतुरिक्ष्वाकून् केनासौनिहतोद्विजाः ।

Taupapracchaturikṣvākūn kēnāsaunihatōdvijāḥ

तेऽब्रुवन्रथयंतारं हंतारंवृश्नसंज्ञकम् ॥ ७ ॥

Tēbruvanrathayantāraṃ hantāraṃvr̥śnasaṃjñakam

सवृश्नोवार्श्णनाम्नातङ्कुमारमुदजीवयत् ।

Savr̥śnōvārśaṇanāmnātaṅkumāramudajīvayat

एवमाख्यायतत्रैव पुनरन्यदुदीरितम् ॥ ८ ॥

Ēvamākhyāyatatraiva punaranyadudīritam.

यतद्दृक्षाकवोरागाङ्गंतारंऋषिमब्रुवन् ।

Yatairdrśākavōrāgāṅgaṁtāraṁṛṣimabruvan

तस्मात्तेषांगृहेष्वग्नेस्तेजोनिर्गतमेयुच ॥ ८ ॥

Tasmāttēṣāmgṛhēṣvagnēstējōnirgatamēyuca

गृहेपाकादयोनामन्तत्कारणमचिन्तयन् ।

Gṛhēpākādayōnāmantatkāraṇamacintayan

वृशंकुमारहन्तारंयदवोचामतेननः ॥ १० ॥

Vṛśaṁkumārahantāraṁyadavōcāmatēnanaḥ

अपाक्रमद्धरोवह्नेराक्षयामवृशंवयम् ।

Apākramaddharōvahnērākṣayāmavṛśaṁvayam

इतिसंचिंत्यतमृषिमाक्षयामासुरादरात् ॥ ११ ॥

Itisaṁcintyataṁṛṣimākṣayāmāsurādarāt

समागत्यततश्शीघ्रंतेषामग्नेर्हरोभवेत् ।

Samāgatyatataśśīghraṁtēṣāmagnērharōbhavēt

इतिवार्शनसाम्नासौअकामयतपूर्ववत् ॥ १२ ॥

Itivārśēnasāmnāsāvakāmayatapūrvavat

एवंगायन्सरसिर्ब्रह्महत्याम्

Evaṁgāyansarasirbrahmahatyāṁ

भार्याजातांचसदस्योर्नृपस्य

Bhāryājātāṁtrasadasyōrnṛpasya

पिशाचवेषांहरआदायचाग्नेः

Piśācavēṣāmharaādāyacāgnēḥ

गृहान्नीत्वाकशिपौस्थापयंतीम् ॥ १३ ॥

Gṛhānnītvākaśipausthāpayaṁtīm

दृष्ट्वासम्यकतद्धरस्तोषयित्वा

Dṛṣṭvāsamyaktaddharastōṣayitvā

साम्नापश्चाद्योजयामासचाग्निम् ।

Sāmnāpaścādyōjayāmāsacāgnim

ततस्ते जास्संजातोऽभवत्पाकादिपूर्ववत् ॥ १४ ॥

Tatassatē jāssaṁjātō'bhavatpākādipūrvavat ॥ 14 ॥

एवंगाथायनेनोक्तंताण्डकोक्तमथोच्यते ।

Ēvaṁgāthāyanēnōktaṁtāṇḍakōktamathōchyatē

वृशःपुरोधाश्चभवच्चसदस्योर्महीपतेः ॥ १५ ॥

Vṛśahpurōdhāśchabhavatcchasadasyōrmahīpatēh ॥ 15 ॥

मरुधंधावयन्राजाब्राह्मणस्यकुमारकं ।

Marudhaṁdhāvayanrājābrāhmaṇasyakumārakam

चिच्छेदरथचक्रेणप्रमादात्सोब्रवीदृशं ॥ १६ ॥

Chichchhēdarathachakrēṇapramādātsōbravīdṛśam ॥ 16 ॥

पुरोहितेवर्तमानेत्वयिमांहंतिरागता ।

Purōhitēvartamānēttvayimāṁhaṁtirāgatā

एषात्वयापनेतव्याऋषिमित्यब्रवीन्नृपः ॥ १७ ॥

Ēṣātvayāpanētavyāṛṣimityabravīnnṛpah ॥ 17 ॥

सऋषिर्वार्शसान्नातंकुमारमुदजीवयत् ॥

Saṛṣirvāṛśasānnātaṁkumāramudajīvayat

'I shall here narrate the tradition mentioned in the Brāhmana of Śātyāyana. There was a king named Tryaruna in the dynasty of Iksvāku, son of Trivrsna, and his priest, the sage Vṛśa, son of Jara. The priests took possession of all the chariots for keeping them safe. The priest Vṛśa took the reigns of the chariot of Tryaruna. A boy who was playing on the road was run over by the wheel of the chariot. Trampled under the wheel the boy died. The priest then said to the king, "Thou art the murderer of the boy." The king replied, "Thou art the murderer and not I. As thou art the regulator of the speed of the chariot, the child was killed by thee." The priest then rejoined, 'as thou art the owner of the chariot, thou art the murderer.' Thus disputing they came to ask the Iksvākus.

They asked the Ikṣvākus, "By whom was the boy killed?" They said that the charioteer whose name was Vṛśa was the murderer. Vṛśa revived the boy with a hymn called Varśa. Having narrated thus, the author relates also something else in the same place. As the Ikṣvākus pronounced the Ṛṣi to be the murderer, the brilliancy of the fire in their houses was lost, and cooking and other works were no longer performed; and they thought of the cause of that. "As we pronounced Vṛśa to be the murderer of the boy, our fire lost its brilliancy, therefore let us call him." Having thought thus they called the Ṛṣi respectfully. Then the Ṛṣi came and prayed as before that there be brilliancy in fire. Thus singing, he saw in the form of a demon the brāhman-murder arising from the wife of the king Trasadasyu, who, having taken away the brilliancy of fire to its house, was concealing it in her food, and, having propitiated the demon with his hymn, he restored the brilliancy to the fire. Then the god of fire became bright, and works such as cooking began as before.

'Thus was said by Śātyāyana; and I shall now say what has been said by Tāndaka. Vṛśa was the priest of the king Trasadasyu. The king driving his car killed accidentally the son of a Brahmin by the wheel of his car. He said to Vṛśa, "While thou my priest art, murder came to me; it must be removed by thee." Then the Ṛṣi revived the boy by the hymn called Vārśa.'

Now comparing the story of Laius with that of Agni given in the commentary of Sāyana and that portion of it which is referred to in the Vedic passages quoted above, we get the following parallel conceptions: (1) The driving of a king in a car with his charioteer: (2) The death of a person. In the story of Laius, it is the king that dies and this event is caused by a duel arising accidentally between the king and Œdipus, but in the two versions

of the story given by Sāyana a Brahmin boy is killed by being run over by the wheel of the car of a king. But I should observe here that there is no reference to that accident in the Vedic version of the story. Nor do we learn from it anything as to who the boy was, whether he was the son of the king or the son of a Brahmin. (3) In the story of Laius, the whole country suffers from anarchy, drought and famine and the same appears in the Vedic story; but there is no reference to those events in the story given by Sāyana which, however, alludes to the extinction of sacrificial fire and the ceasing of cooking and other works in houses. (4) In the Greek story the mother marries the son and in the Vedic the youthful mother is said to have kept her son, but in the story of Sāyana there is no allusion to neither of those events.

From these points of similarity, it appears highly probable that the story was purely Indian and migrated to Greece like many other stories with various additions and subtractions.

In the Indian Mythology, besides the two given in the above, there are many others which are like the story of Laius, in all of which the common feature is the intercourse like that between Œdipus and Jocasta; such as the stories of Indra falling in love with Ahalya, the wife Gautama, and of Moon being fascinated by Tārā, the wife of Jupiter.

36. As द्यौस् *dyaus* is modified as द्या *dyā*, दा *dā* and at last इडा[1] *iḍā* and इळा *ilā*, so have we Ιλιος, the land of Ιλιον, Ιλιος or Ιλιον, the city of Ilus, the last two words exactly answering to Sans. दिवम् *divas* and दिवम् *divam* without the euphonic initial *i*. The war, therefore, which took place between the Greeks and the Trojans in the

[1] Vide p. 35, and the Semitic Analogy at the end of the List.

land of Ἰλιον, was a war in Heaven in which the victory was gained by Hercules (अहस्कर *Ahaskara*) and Achilles (अहस् *Ahas*), which two will be mentioned hereafter.

In comparison with the words इळा *ilā* and इडा *iḍa* and Ἰλιος and Ἰλιον, I may mention Lat. *Ilia* or *Rhea* and Gr Ἰδυια. Ilia was the daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta. Idya (Ἰδυια) was one of the Oceanides who married Æetes, king of Colchis, and by him became the mother of Medea.

In the Gr. Λαος there is no euphonic addition in the beginning of the word of such letters as *η*, *ι*, *ει*, *ο*, as in ηλιβατος (स्वस् *svas*); इळा *ilā*, इडा *idā*, इरा *irā*, Ἰλιος, Ἰλιον, Ἰδυια and *Ilia*, (Sans द्या *dyā*, Gr Δα); ειλαπανη, 'banquet,' (Sans. तेमन *tēmana*, Gr. δειπνον, 'meal time'); and Ολυμπος (स्वर् *var*), and Οδυσσευς (द्युस् *dyus*). Vide the above words.

37. From द्यो *dyō*, we can derive द्योतन *Dyōtana* by the addition of the suffix तन *tana*, which intensifies the meaning. According to the Nirukta (I. 8.), द्योतना *Dyōtanā* is a name applied to the Goddess उषा *Usā*, and in the following passage it comes with अहना *Ahanā*.

गृहंगृहंमहनायात्यच्छादिवेदिवेऽधिनामादधानाः
Grhangrhamahanāyātyacchādivēdivēadhināmādadhānā.
सिषासंतीद्योतनाशश्वदागादग्रमग्रमिद्भजतेवसूनाम्॥
Sisāsantīdyōtanāśaśvadāgādagramagramidbhajatēvasūnām.
I. 123–4.

'The God Ahanā every day goes to every house directly with much modesty; and Dyōtanā desirous of distributing comes frequently and receives what is best of wealth.'

द्योतना *dyōtanā* may be taken as a verbal noun of agency

from द्युत् *dyut*, 'to shine,' by the addition of the termination अन *ana*, द्युत् *dyut* + अन *ana* becoming द्योतन *Dyōtana*, by the gunation of the *u* of द्युत् *dyut*. But to this I prefer the former origin. We have many instances in which तन *tana* and तम *tama* are added to nouns as well as to adjectives in the Vedas. Thus is formed गौतम *Gautama*, 'the name of a sage whose wife was अहल्या *Ahalyā*.' गौतम *Gautama* is held to be a patronymic of गोतम *Gōtama*, which is only a modification of द्योतम *Dyōtama* = द्यो *dyō* + तम *tama*, द्यो *dyō* meaning 'light' or 'heaven,' and तम *tama*, the intensive suffix. Similarly are formed वृषन्तम *vrsantama*, 'brave' = वृषन् *vrsan* + तम *tama*, वृषन् *vrsan*, 'a bull' or 'chief;' अङ्गिरस्तम *Angirastama*, 'the greatest Angiras,' अङ्गिरस् *Angiras* (Gr. ἀγγελλος), 'a sage,' and 'a bright planet in heaven,' &c.

Agni is called Angiras in Rig Veda, I. 31, 1 :

त्वमग्नेप्रथमोअंगिराः *Tvamagnēprathamōangirāh.*

'O! God of fire, you are the first Angiras (bright.)'

In the following stanza he is called Angirastama :—

त्वमग्नेप्रथमोअंगिरस्तमः *Tvamagnēprathamōangirastamah.*

Rig Veda, I 31, 2.

'O! God of fire, you are the greatest Angiras (bright.)'

Vide the word अंगिरस् *Angiras* mentioned further on.

Similarly we have कण्वतम *Kanvatama* from कण्व *kanva* which radically means 'bright,' as अंगिरस् *Angiras*, and is connected with कन् *kan*, Gr. γαναω, 'to shine.' Vide कण्व *Kanva*, which word will be explained lower down.

The words *Latinus* and *Latinus* and *Latmus* are to be analyzed in the same way. As Latona consists of Sans. द्यौस् *dyaus* and तन *tana*, the termination *tinus* corresponding to तन *tana*, so Latinus and Latmus must be distributed as *Lans* + *tinus* and *Lans* + *tmus*, the latter parts *tinus* and *tmus* answering to Sans. तन *tana* and तम *tama*. Compare Lat. *intimus*, *optimus*, *ultimus*, and Gr. ιφθιμος = ιφιος + τιμος, Sans. इभ्य *ibhya* + तमस् *tamas*.[1] Latinus was a son of Faunus and Marica and was the king of the aborigines in Italy, who were named Latini and the country Latium (Italy) from him. Latmus is a mountain of Caria near Miletus, and was famous for the residence of Endymion who was visited by Diana every night. For *Latona*, see p. 25.

To the same word द्योतना *Dyōtanā* may be traced the Teut. *Wodin*, appearing also in another form as *Wuotan*[2] and shortened in the English word *Wednesday*, Ang.-Sax. *Woden-es daeg* (Sans. द्योतनस्यदिवस *Dyōtanasyadivasa*), *es* being equal to Sans. स्य *sya*, genitive singular suffix.

In the Teutonic word *Wuotan*, the initial द *d* of द्योतन *Dyōtana* is changed into ब *b* first and then व *v*. Compare विहस् *vihas*, Gr. βιος from Sans. दिवस् *divas*, 'sky.'

38. द्या *dyā* is modified as स्या *syā* and then as छाया

[1] The words ιφθιμος and Sans. इभ्यतमस् *ibhyatamas* mean 'mighty' and 'wealthy' respectively and must be connected, though they are usually derived from different sources, e. g., ιφθιμος from ιφι, the dative plural of ις, 'strength,' and इभ्यतमस् *ibhyatamas* from इभ *ibha*, 'an elephant,' because the possession of elephants indicates wealth.

[2] Cox's Mythology of the Aryan Nations, Vol. I, p. 368, *et seq.*

chāya, Gr σκια, 'light.' छाया *chāyā*[1] is further modified as छवि *chavi* by the change of the final आ *ā* into इ *i* and of य *y* into व *v*. छवि *chavi* means 'light.' By a similar process we get from द्या *dyā*, Gr. Κοιος and Sans. कवि *Kavi* or काव्य *Kāvya* meaning Śukra, that is, the planet Venus. The original meaning of the word कवि *kavi* is 'bright' or the planet Venus, then 'bright with knowledge,' 'a sage,' 'a weaver,' 'a poet.' From कवि *kavi* are derived Gr. ὕφαινω, 'to weave,' 'to make a composition,' कुविंद *kuvinda* (ὑφαντης), 'a weaver,' in which the radical part कुव् *kuv* is nearer to the Greek root than to the Sanskrit. With कवि *Kavi* may be compared Gr. Κοιος, who was a son of Heaven and Earth, as mentioned in the following passage:—

. . . . . αὐτὰρ ἔπειτα
Οὐρανῷ εὐνηθεῖσα τέκ' Ὠκεανὸν βαθυδίνην,
Κοῖόν τε Κρεῖόν θ', Ὑπερίονά τ' Ἰαπετόν τε,
133-134, Hesiod's Theogony.

'Moreover, she having been brought to the bed of Heaven gave birth to Cœus, Crius, Hyperion and Iapetus.'

In his notes on the above passage Mr. Paley, a commentator, says: 'Κοῖος may mean intelligent from Κοεῖν, or perhaps 'sky.' (Compare *Cohus*, i. e., *coelum* quoted by Festus, and Juno Covella).'

I thoroughly agree with the commentators in thinking that the word *Cohus* is connected with *coelum* as it is allied to a class of words to which I have already referred when speaking of *coelum* (p. 11). It will be very interesting

[1] छाया *chāyā* means also the wife of the Sun, reflection, and shade.

for the readers to know that in Sanskrit, too, the sky is called **गहनम्** *gahanam* (**गाध** *gādha*, 'Gaθυς,' depth, **गाह्** *gāh*, 'to dive'), **महाविलम्** *mahāvilam*, 'great pit,' and **सुषिरम्** *suṣiram*, 'pit,' the last word being mentioned in the Unādi Sūtra (I 52) and taken by the commentator in the senses of 'a hole' and 'sky.'[1] But from what I have said we can easily see that Mr. Paley was wrong in connecting *Cohus* with Κοιος.

As for the other word *Covella*, however, I think with him that it is connected with Κοιος. *Covella* must be a feminine diminutive form of such a word as *Covus* which is identical with Κοιος, and is obsolete in Latin.

The above comparison of the word Κοιος with Sans. **कवि** *kavi*, settles its ultimate origin from **स्वर्** *svar*, 'heaven.'

Cœus was father of Latona (**द्योतना** *Dyōtanā*, q. v.), Asteria, &c., by Phœbe, and son of Uranus and Terra.

I would connect with **कवि** *kavi*, Gr. *σοφος*, 'learned,' 'wise,' *σοφια*, 'learning,' Lat. *sapio*, 'to be wise,' and *sapient*, 'learned,' and *caveo*, 'to be cautious.'

As we have in Greek Κοιος corresponding to **कवि** *kavi*, so have we in Sanskrit **सूर** *sūra* corresponding to **सूरि** *sūri*, both the words meaning 'a sage.' As Κοιος originally meant 'bright,' and, having been modified as **कवि** *kavi*, was applied to the planet Venus, then a sage, so did the word **सूर** *sūra* originally meaning 'bright,' 'the sun,' come to mean also 'a sage.' This word has already been connected with **स्वर्** *svar*, 'heaven.' (Vide p. 34)

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[1] **सुषिरंछिद्रमाकाशञ्च** *Suṣiraṁchidramākāśaśca* I 52.
Ujjvaladatta's Commentary on Unādi Sūtra.

I have thus been led by my investigations to anticipate such a word as कव *kava* in Sanskrit, which is found only in the modified form of कवि *kavi*, and I have at last discovered the existence of the word in the former part of the compounds कवारि *kavāri*, कवसख *kavasakha*. They occur in the following passages:

दैवीपूर्तिर्दक्षिणादेवयज्यानकवारिभ्योनहितेपृणन्ति

Daivīpūrtirdakṣiṇādēvayajyānakavāribhyōnahitēpṛṇanti.

अथानरःप्रयतदक्षिणासोवद्यभियावहवः पृणन्ति ॥

Athānarahprayatadakṣināsōvadyabhiyāvahavahprṇanti.

'The sufficient divine fee of the divine sacrifice is not refused (not given) by the enemies of the Kavas (*sc.* Aryans). If they please (the Gods), many men do so, having given the fee by fear of sin.'—Rig Veda, X. 107, 3.

I have differed from Sāyana for whose interpretation I refer the reader to the commentary of that scholar, and construed the passage in the following way.—

दैवीपूर्तिर्देवयज्यादक्षिणाकवारिभ्योनहीतिन; अथतेपृणन्ति,

Daivīpūrtir dēvayajyādakṣinākavāribhyōnahītina, athatēpṛnanti,

अवद्यभियाप्रयतदक्षिणासोबहवोनरःपृणन्ति॥

avadyabhiyāprayatadakṣināsōbahavōnaralıprnanti.

कवारिभ्यः *kavāribhyah* in the above passage would naturally refer to the enemies of the कव *Kava*, that is, I think, non-Aryans. This meaning is supported by the use of the word in the following passage:—

अपापशुक्रस्तंतनुष्टिंमूहतितनूशुंभंमघवायःकवासखः।

Apāpaśukraslatanuṣṭinūhatitanūśubhramaghavāyahkavāsakhah.

Rig Veda, V. 34, 3.

'Indra who is powerful and the friend of the Kavas, destroys the bright-bodied enemies of ceremonies.'

But in the above passages Sâyana understands by the word कव *kava*, 'little,' 'despicable,' as in the word कवोष्ण *kavôshna*, 'little warm,' in which कव[1] *kava* means 'little,' and in that meaning the word may be simply a development of the syllable को *ko* of कोष्ण *kôshna*. But according to Dr. Haug, the author of the 'Essays on the Parsis,' there is a word of the same form as कवि *kavi* in the Zend which was applied to a priest of the Deva religion as opposed to the Ahura Mazda religion in contempt. But he says that it looks very strange that the same word कवि *kavi* should be applied to "the highly celebrated personages of Iranian Antiquity, such as Kavi Husrava (Kaî Khusro), Kavi Kavâta (Kaî Kabâd), Kavi Vîshtâspa (Kaî Gushtâsp), and has become, in its derived adjectival form "Kayanian," the designation of a whole dynasty of the ancient Bactrian rulers." He then mentions such an expression as Kavâ Vishtâspa used instead of Kavi Vishtâspa and thinks that *Kavi* was modified as *Kava* to avoid the bad idea implied by the word. But I differ from him and think that *Kava* was the original form, and कवि *kavi*, a modified one, as सूर *sûra* and सूरि *sûri*, which I have derived from the same root स्वर् *svar*, from which were derived कव *kava* and कवि *kavi*. Answering to Lat. *Caius* and *Caia* which are used as titles to proper names, Gr. Κοιος, a son of Ουρανος and Γεα and Gr. σοφος, 'wise,' we should have कव *kava* for the original form and not कवि *kavi*.

[1] Cf. कवतिर्यङ् *kavatiryak*, 'a little horizontal' *Taut Sam and Apast. Śr Sûtra.* Here कव *kava* points to the original का *kva*, 'which'

Many other Sanskrit words which originally ended in अ *a*, have changed the final अ *a* into इ *i* and the original ending reappears when they come as the latter parts of compound words, e. g,

अंगुलि *angula*, 'finger,' from अग्र *agra*, 'top,' (*q. v.*), अंगुल *angula* as in त्र्यंगुल *tryangula*, 'having three inches.'

रात्रि *rātri*, 'night,' from लस्त्र *lastra*, 'brightness' (*q.v.*); रात्र *rātra* as in द्विरात्र *dvirātra*, 'two nights.'

सखि *sakhi*, 'friend,' from सह *saha*, 'with' (*q. v.*), सख *sakha* as in विष्णुसख *Visṇusakha*, 'friend of Visnu.'

अक्षि *aksi*, 'eye,' from अग्र *agra*, 'top,' or लक्ष् *laks*, 'to see,' by the elision of the initial ल *l*, अक्ष *aksa* as in पद्माक्ष *padmākṣa*, 'having lotus-like eye.'

सक्थि *sakthi*, 'thigh,' from जघन *jaghana*, 'abdomen;' सक्थ *saktha* as in दीर्घसक्थ *dīrghasaktha*, 'long-thighed.'

नाभि *nābhi*, 'navel,' from नभस् *nabhas* (Gr. *ομφαλος*), 'sky' (*q.v.*); नाभ *nābha* as in पद्मनाभ *padmanābha*, 'having lotus-like navel.'

For the convenience of the readers, I extract here the following passage from Dr. Haug's Essays on the Parsis, pp. 290-91.

"These two names, *kavi* and *karapan*, designate in the fullest sense all the spiritual guides of the professors of the Deva religion, who tried to put down the adherents of the Ahura Mazda religion, and we necessarily find, therefore, a bad meaning attached to them in the Gâthas. This appears the more strange, as the word *kavi* itself forms

part of the names of highly celebrated personages of Iranian Antiquity, such as Kavi Husrava (Kai Khosrô), Kavi Kavâta (Kai Kobâd), Kavi Vishtâspa (Kai Gushtâsp), &c., and has become, in its derived adjectival form "Kayanian," the designation of a whole dynasty of the ancient Bactrian rulers.

"Here the question naturally arises, How could a designation, which distinguished the bitterest enemies of the Zoroastrian religion, be applied to kings who were, like Kavi Vishtâspa, believed to be its staunchest friends and protectors? The only reasonable answer is, that, before the outbreak of the schism, when the Iranians and Brahmans lived peacefully together, the Kavis were at the head of both communities, and that, on account of their violent opposition to the religious and social reforms which were adopted by some of the Aryan tribes, such as the Iranians, their very name was branded, and became a word of abomination with the Zoroastrians. But the designation having been already closely connected with their ancient history, and having become the constant epithet of some of their greatest heroes and kings, it was difficult, nay, impossible, to expunge it entirely in its good and high sense from the language. The adversaries of the Kavis, therefore, had to rest satisfied with a slight change of the hateful word when they wished to use it with a good meaning. Thus we actually find this word in the old texts, when forming part of the names of the great Iranian heroes and kings, changed from its only true and original form *Kavi* into *Kavâ*, as for instance, *Kavâ Vishtâspa*, instead of *Kavi Vishtâspa*."

I should, however, as already stated, think that the Zend word was *Kava* in its original form and subsequently modified as *Kavi*. As applied to proper names, it must have retained the original meanings, *viz.*, 'wise,' 'learned,'

'great,' though slightly altered in its form as कवि *kavi*. The word is used in Sanskrit in those very meanings, and the degeneration of it in the Zend must therefore be of a subsequent date and was only in its application to the priests of the Deva religion (Hindu religion).

The Sans. कव *kava* taking the suffix य *y* becomes काव्य *kavya*, meaning 'wise,' 'learned,' and is applied also to the Manes, a class of celestials who preside over the spirits of deceased persons, and then to the oblations offered to them in contrast to what is given to the Deities (हव्य *havya*.) I would connect with कव *kava*, कायस्थ *kāyastha*, 'accountant.'

Even in the word गय *gaya*, I see some alliance to the Sans. कव *kava*, and it is in its form similar to Gr. Κοιος and to Sans. कव *kava*. गय *gaya* means 'goods,' 'chattels,' (cf. गौस् *gaus*), for in primitive times the property of men consisted in the cattle they possessed. The next meaning is 'house,' 'household,' and 'family.' As a proper name it is applied to several persons and among others to a giant who was killed at the holy place called *Gayā* by the Gods.

39. The word द्यौस् *dyaus* is modified as द्यस् *dyas* as in सद्यस् *sadyas*, then ग्यस् *gyas* by the change of द् *d* into ग *g* and then ख्यस् *khyas*. This form is modified as Χαος in Greek, which means 'space,' personified by Hesiod. The wife of Χαος is Γαια or Γη (Sans. ज्या *jyā*). As द्यौस् *dyaus* and पृथिवी *prithivī*, 'Heaven and Earth,' are always associated as husband and wife in the Rig Veda, so are Χαος and Γαια in the Greek mythology. The Latin expression '*Ubi tu Caius, ego Caia*' may be explained best by reference to Sans. द्यौस् *dyaus* and ज्या *jyā*, 'Heaven

and Earth,' and Zeus and Δα. A similar expression occurs in a Vedic passage which is to be repeated by the bridegroom in the marriage of the Yajur Vedi Brahmins —

सात्वमस्यमूहमहमूहमस्मिसात्वम् द्यौरहंपृथिवीत्वम्[1] ॥

Sātvama yamūham ahamūham asmisātvam dyaurahampṛthivītvam

Tait. Mantrapraśna, 3.

[1] The same passage occurs in the Atharva Veda. Commenting on the above passage, Haradatta says —

सेत्यृगभिधानम् अमेतिसाम्नः । सैवनामच्छगामीत्अमोमा

Sētyṛgabhidhānam ameti sāmnaḥ | Saivanāmacchagāmīt amōmā

मेतिवक्तृचब्राह्मणेदर्शनात् । त्वंसाम्यहं । संहिताकाले

mētivaktṛcabrāhmaṇē darśanāt | Tvamasyaham | Saṃhitākālē

ओकारस्यऊकारः। वक्तृचानांत्वमोहमितिपाठः। एषएवार्थः

ōkārasyaūkāraḥ | Bahvṛcānāntvamōhamiti pāṭhaḥ | Esaēvārthaḥ

पुनरुच्यतेअमूहमस्मिसात्वम् यथाऋक्सामपरस्परंसव

punarucyatē amūhamasmisātvam Yathāṛksāmēparasparaṃsamvad

द्धे एवमावामपीत्यर्थः । द्यौरहंपृथिवीत्वं । औराधर्यं

dhē ēvamāvāmapītyarthaḥ | Dyaurahampṛthivītvam | Aurādharyam

(धौरंधर्यम्[2]**) अत्रविवक्षितम् ॥**

(dhauramdharyam ?) atravivakṣitam.

'**सा** *sā* is the name of the Rig Veda, and **अम** *ama*, that of Sāman, (for) "(the name) **सा** *sā* itself was Rk and **अमो** *amō*, Sāman," thus is said in the Brāhmaṇa of the Rig Veda. You are **सा** *sā* (that is Ṛk) and I am **अमो** *amō* (that is, Sāman). In the Sandhi *o* becomes *ū*. The Rig Vedis, however, read it as **अमोहम्** *amōham* The same meaning is repeated. I am '*amō*' and thou art '*sā*.' "Just as the Ṛk and Sāman are united with each other, so are we also," is the purport. I am **द्यौस्** *Dyaus* (Heaven) and thou art **पृथिवी** *Pṛthivī* (Earth). Here it is desired to say that one bears the burden of the other.' Regarding **अमो** *amō*, vide § 65.

The same expression occurs also in the corresponding Vedic passage which is to be recited by the bridegroom in the marriage ceremony of the Rig Vedi Brahmins. As the passage does not occur in the Rig Veda, Āśvalāyana quotes it *in extenso* in his Gṛhya Sūtra.

अमोहमस्मिसात्वंसात्वमस्यमोहंद्यौरहंपृथिवीत्वम्. 1. 7.

Amōhamasmisātvamsātvamasyamōhamdyauraham pṛthivītvam.

The above passage means "I am he, thou art she; thou art she, I am he. I am *Dyaus* (Heaven) and thou art *Prthivī* (Earth)." The same is the meaning of the passage quoted from the Yajur Veda. But the Latin extract means 'wherever thou art Caius, I am Caia.' We can, however, see the agreement of the meanings of those passages easily by comparing Caius with Sans. **द्यौस्** *Dyaus* and Caia with **ज्या** *Jyā*,[1] and interpret them by Heaven and Earth respectively. But the Romans who used to repeat the passage never knew the meanings of the words Caius and Caia and thought that they were meaningless words. In his *Roman Antiquities*, p. 404, Mr. Adam, speaking of the marriage of the ancient Romans, says: "A new married woman was called Caia from Caia Cæcilia, or Tanaquil, the wife of Tarquinius Priscus, who is said to have been an excellent spinster and housewife."[2]

40. स्वस् *svas* is modified into **स्पश्** *spaś*, Gr. *σκοπεω*, Lat. *specio* and means 'to see.' In the Dhātupātha this root is mentioned, but the above meaning is not given, though in the words **स्पष्ट** *spasta*, 'well seen,' 'clear' and **स्पश** *spaśa*, 'a spy,' the meaning is clearly seen. The

[1] Cf. Gr. Κοιος, Sans **कव** *kava* and **कवि** *kavi* and **गय** *gaya* which have already been mentioned.

[2] Vide Smith's Antiquities, and Cox's Introduction to Mythology.

Vedic word स्पश् *spaś* used in the following passage must be connected with the above root.

विभ्रद्वापिंहिरण्यंवरूंणोवस्तनिर्णिजम् ।

Bibhradvāpiṁ hiraṇyaṁ varuṇō vastanirṇijam

परिस्पशोनिषेदिरे ॥ Rig Veda, I. 25, 13.

Parispaśō niṣēdirē.

'Varuna holding a clean golden armour wore it, and (from the armour) rays were issued on all sides.'

In his Commentary on the above passage, Sāyana says:

स्पशःहिरण्यस्पर्शिनोरश्मयः ॥ - - - - स्पशः स्पशबाधन

Spaśaḥ hiraṇyaspaśinō raśmayaḥ - - - - Spaśaḥ spaśabādhana

स्पर्शनयोः । क्विप्चेतिक्विप् ॥

sparśanayōḥ | kvip cēti kvip.

'स्पशः *spaśaḥ* means rays which *touch* (are issued from) gold. The root स्पश् *spaś* means 'to teaze,' 'to touch.' (The suffix) क्विप् *kvip* (is added to the root स्पश् *spaś*) according to the sūtra (of Pāṇini), क्विप्च *kvipca* (III. 2, 76).' He takes the word स्पशः *spaśaḥ* to mean 'those which touch' (*sc.* golden armour) radically and thence from the context 'rays or light issued from it.' The difficulty which Sāyana thus felt in explaining the meaning of स्पश् *spaś*, was surely owing to Pāṇini's not mentioning 'to see' or 'to shew' as one of the meanings of the root स्पश् *spaś*. I would, therefore, take the word स्पश् *spaś* to mean 'light,' and derive it directly from the root स्पश् *spaś*, 'to see.'[1]

[1] Cf. पस्पशे *paspaśē*, 'showed' or 'explained,' as in Rig Veda, I. 22, 19 and अस्पष्ट *aspaṣṭa*, 'saw,' as in I. 10, 2, idem.

41. The root स्पश् *spaś* is modified as पश् *paś* and means 'to see,' and is substituted for दृश् *dṛś* in the conjugational tenses; and also as Sans. भास् *bhās*, भा *bhā*, 'to shine' and भी *bhī*, 'to fear,' भीष् *bhīs*, 'to cause to fear,' भाष् *bhās*, 'to speak,' and the allied Greek and Latin words.

The Gr. *φημι* and Lat. *for*, 'to speak,' proceed from the Sans. भा *bhā*, 'to shine,' which is a contraction of भास् *bhās*, 'to shine,' and the idea of speaking originates from that of shining or causing to shine, as in भाष् *bhās*, 'to speak,' as also in भ्राज् *bhrāj*, 'to shine,' Gr. *φραζω*, 'to speak,' Gr. *φραδης*, Lat. *fraus*, 'cunning,' Sans. भारती *bhāratī*, 'speech,' Lat. *pres*, 'speaker,' as in *interpres*, 'translator,' Ang.-Sax. *specan*, Ger. *sprechen*.

Similarly originates from the same idea of shining that of fear. Compare भर्त्सयति *bhartsayati* (§ 45). The Gr. *φοβος*, 'fear,' and *φοβεω* are reduplicated forms of भी *bhī* as Sans. पिब् *pib*, 'to drink,' पा *pā*, 'to drink.' The Sans. भ्यस् *bhyas*, 'to fear,' is traceable to the same source.

42. स्पश् *spaś* produces also क्वथ् *kvath*, 'to boil,' by changing the initial स *s* into क *k*, the following प *p* into व *v* and the final श *ś* into थ *th*; and also स्विद् *svid*, 'to perspire'—an idea which originated from the radical one of 'to be hot;' and the corresponding words, Gr. *ἱδροω*, 'to perspire,' *ἱδος*, 'sweat,' Lat. *sudo*, 'to sweat,' and *sudor*, 'sweat.' By the elision of the initial स *s*, स्पश् *spaś* is modified as पच् *pac*, Lat. *coquo*, and Gr. *πεσσω*, 'to bake.' Lat. *focus* corresponds to Sans. पाक *pāka*; and Lat. *fecudus* which was wrongly spelt as *foecudus*, is in form allied

to Sans. पचत् *pacat*, as *secundus*, 'second,' to Sans. सचत् *sacat*, सच् *sac*, 'to follow.' (Vide *Note* 1, p. 11, and § 65.)

43. From स्वर् *svar* can be derived, also, स्फुर् *sphur*, 'to shine,' स्फुट् *sput*, 'to become plain or visible,' hence 'to burst out,' मिष् *mis*, 'to keep awake,' विष् *vis*,[1] 'to be seen' (as in वेष *vesa*, 'appearance'), मील् *mīl*, स्मील् *smīl*, क्ष्मील् *kṣmīl*, श्मील् *śmīl*, 'to close as a flower.' मिष् *mis* is modified in Latin as *vigeo*, 'to be lively,' *mico*, 'to shine,' *nico*, 'to beckon,' *niteo*, 'to shine,' *nicto*, 'to wink.' In the last word *nicto*, Sans मिष् *mis* is changed into *niko*, and *t* is added as in Gr. σκηπτω, Sans क्षिप् *ksip*, 'to throw,' Gr. χαλαπτω poetic for χαλαπαινω, 'to deal hardly,' from χαλαπος, 'rough.'[2] Gr. φυλασσω is allied to Sans. विष् *vis* of which the initial व *v* is changed into φ and the final ष *s* into λ. The Gr. ειρων, 'dissembler,' comes from विश्मन् *visman*, 'shiner.'

From स्फुर् *sphur* is derived Sans. फुल् *phul*, 'to burst as a flower.'

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[1] This root is not given in the Dhātupātha, and वेष *vesa* and its modification वेश् *veśa* are usually derived from विश् *viś*, 'to enter.' I think, however, that वेश् *veśa* and वेष *veṣa* are allied to the Vedic पेशस् *peśas*, 'form' and मिष *misa*, 'pretext,' Gr. ειρων, 'a hypocrite,' and are traceable to the root विष् *vis*, 'to be seen' or 'to shine,' which appears in वेष्टि *vesti*, 'light,' given in the Nirukta, II. 6.

[2] Or, we may suppose that the final ष *s* of मिष् *mis* is changed into *ks* and *s* is hardened into *t* in Lat. *nicto*, as in निश् *niś*, Gr. νυκτ, 'night.' (Vide § 26.)

44. From द्यस् *dyas* we get दस् *das* and then लस् *las*, 'to shine,' Gr. λυκη and Lat. *lux*, 'light,' लक्ष् *laks*, 'to see,' the proper names Λυκος, Λυκτος and Δικτη; and ऋक्ष *rksa*, 'star,' Sans निश् *niś*, Gr. νυξ, Lat. *nox*, 'night,' रात्र *rātra* modified as रात्रि *rātri*, 'night' (p. 68), which is a corruption of लस्त्र *lastra*, 'brightness.' From लस् *las* we may derive लसित्रम् *lasitram*, 'brightness,' converted into लक्षत्रम् *laksatram* by the change of स *s* into क्ष *ks*,[1] as in लक्ष *laksa*, लस *lasa*, and then नक्षत्रम् *naksatram* by the change of ल *l* into न *n* as in नग्न *nagna*, 'naked,' लज्ज् *lajj*, 'to be ashamed,' a word which will be shown presently.

From लस् *las* I would derive लज् *laj* and लाज् *lāj*, 'to menace,' लज्ज् *lajj*, 'to be ashamed,' from the last of which comes नग्न *nagna*, 'naked.' In the first two words the original idea seems to be 'to shine,' 'to be brilliant,' which produces the secondary one of 'to menace.'[2] Compare, Sans. भी *bhī*, 'to fear,' भा *bhā*, 'to shine.'

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[1] Vide § 26.

[2] भर्त्सयतितर्जयतेसंतर्जतिलजतिलाजतिच।
Bhartsayatitarjayatēsantarjatilajatilājatica,
लंजतिलांजतितुल्यास्तर्जयतिचदृश्यतेकविभिः॥
Lanjatilānjatitulyāstarjayaticadṛśyatēkavibhih.
Ākhyātacandrikā.

In भर्त्सयति *bhartsayati* which is equal to भ्रासयति *bhrāsayati* modified as भार्सयति *bhārsayati*, the *t* is inserted euphonically between *r* and *s* as in Gr εσθλος, εσλος, 'good,' in which θ is inserted between σ and λ and as in Lat. *tonstrix* = *tonsor* + *ix*.

Sans. भीषयति *bhīsayati*
„ भेषति *bhēsati*
„ भेषते *bhēṣatē*
} भासते *bhāsatē*, भास् *bhās*, 'to shine.'

„ भर्त्सयति *bhartsayati*
} भासयति *bhāsayati*; भास् *bhrās*, 'to shine.'
भ्राजते *bhrājatē*, भ्राज् *bhrāj*, 'to shine.'

Gr. Οκνος, 'cowardice.'
„ Οκνεω, 'to shrink.'
} अनक्ति *anakti* { अंज् *anj*, 'to be visible.'

As too much brightness dazzles the spectator, and produces fear in him, so it exposes also the person who is seen, to the view of the spectator and makes him shy or ashamed; so that the word 'to shine' comes to mean 'to menace,' 'to fear,' and 'to shrink.' The Sans. नग्न *nagna* exactly corresponds to the Eng. *naked* which is traced to the Ang.-Sax. *nacod*, the root of which is found in the M. E. *naken*, 'to lay bear.' This root is evidently connected with Sans. लस् *las* both in form and meaning and the alliance of the roots is settled when we consider that लस् *las* yields the radical part नग् *nag*[1] of नग्न *nagna* in Sanskrit itself. Similarly is derived from लस् *las* Tam. நகு *nagu*, 'to laugh,' நகை *nagai*, 'ornament,' Kan. ನಾಚಿಕೆ *nācige*, and Tel. సిగ్గు *siggu*, 'shame,' लड् *lad*, Lat. *ludo*, 'to be merry,' Lat. *rideo*, Gr. γελαω and Sans. हस् *has*, 'to laugh.'[2]

[1] Compare Pers نور *nūr*, 'light'; also Tam. எலுமிச்சை *elumiñjai*, 'lemon;' Kan. ಎಂಬೆ *nimbe*; Sans. लवण *lavana*, Arab نمک *namak*, Hind. नोन् *nōn*, 'salt', Gr. λιτρον, a kind of orange, Sans. नारङ्ग *nāranga*.

[2] The idea of shining produces that of laughing.

45. स्वस् *svas*, 'happiness,' may be modified as स्वद् *svad*, 'to taste,' स्वादु *svādu*, Gr. ἡδυς, Lat. *suavis*, 'sweet,' in which last the final द् *d* of Sanskrit is changed into व् *v*, a change which has taken place in many instances, such as दिवस् *divas*, वियस् *viyas*, 'sky,' and especially in the Latin past tenses; e.g.

Lat. *amavi*, 'I have loved,' from *amo*, 'to love,' which corresponds to Sans. कमितोस्मि *kamitōsmi*, taking कमित *kamita* as an active participial adjective meaning 'having loved.' कमितोस्मि *kamitōsmi* would, therefore, mean 'I have loved.' If कमितोस्मि *kamitōsmi* is changed in Prakrit into कमिदोम्मि *kamidōmmi*, and the last part ओम्मि *ōmmi* undergoes the same change as the last part of भवामि *bhavāmi* undergoes in Greek, that is, being reduced to a mere long syllable as ω as in φυω, we shall have कमिदो *kamidō* for कमितोस्मि *kamitōsmi*. Again, the final द् *d* is changed into य् *y* and then also into व् *v*, as in

Sans. चलितस् *calitas*
Prak. चलिदो *calidō* } Prak. चलियो *caliyō*.

Prak. गदो *gadō*
Sans. गतस् *gatas* } Hind. गया *gayā*, 'he went.'

Prak. दिदो
Sans. दत्तस् *dattas* } „ दिया *diyā*.

Prak. हूदो *bhūdō*
Sans. भूतस् *bhūtas* } „ हुवा *huvā*, 'he became.'

In these instances त *t* is changed into द *d* and then into य *y* or व *v*.

We have similarly कमिवो *kamivō* for कमितोस्मि *kamitōsmi*, a form which is almost identical with Lat. *amavi* in which the root *am* answers to Sans. कम् *kam* and the final *i* to *ō*. In this way, I think, most of the past tense forms in Latin ending in *vi* can be accounted for.

I would observe here that this theory accounts for all perfect forms in Latin except those which are reduplicated. Thus *ari* in *amari*, which is, as shown above, a corruption of Sans. इतोस्मि *itōsmi*, appears, also, in the following forms:

Cupivi, 'I have desired,'	*cupio*, 'to desire,'	*vi*.
Sapivi, 'I have been wise,'	*sapio*, 'to be wise,'	
Vetui, 'I have forbidden,'	*veto*, 'to forbid,'	*ui*.
Micui, 'I have glittered,'	*mico*, 'to glitter,'	

When the past participial termination त *t* is added without the augment इ *i*, we have instead of इतोस्मि *itōsmi* तोस्मि *tōsmi* which is shortened into *do* and then *di*; and this *di* is modified as follows.—

Pluvi, 'I have rained' = *plu* + *di* (Sans. प्लुत *pluta*, 'floated'). Compare हुवा *huvā* mentioned above.

Stravi, 'I have spread,' (Sans. स्तीर्ण *stīrna* for स्तीर्त *stīrta*, Gr. στρωτος) = *stern* + *di* = *stren* + *di* wherein *stern* becomes *stren* by metathesis = *stre* + *di*, by the elision of the final *n* from *stern*, Gr. στορυν and Sans. स्तृण् *stṛṇ*.[1]

[1] According to Pāṇini's enunciation the roots of स्तीर्ण *stīrna*, वृत *vrta*, ल्ली *līna*, हित *hita* and स्पृत *sprta* are स्तृ *str*, वृ *vr*, ली *lī*, हि *hi* and स्पृ *spr*, but for a scientific comparison I have given them as स्तृण् *stṛṇ*, वृण् *vṛṇ*, ल्लीन् *līn*, हिन् *hin* and स्पृण् *spṛṇ*. (Vide Conjugation)

Crevi, 'I have separated,' Sans. कृत *irta*, Gr. κριτος = *cern* + *di* = *cren* + *di* = *crevi* as in the preceding, *cern*, 'to separate,' Sans. कृण् *irn*, Gr. κριν.

Livi or *lēvi*, 'I have besmeared' = *lin* + *di*, *lin*, 'to besmear,' Sans. लीन् *līn*, 'to be absorbed.'

Sivi (Sans. हित *hita*), 'I have allowed' = *sin* + *di*, *sin*, 'to allow,' Sans. हिन् *hin*, 'to send.'

Sprevi (Sans. स्पृत *sprta*), 'I have despised' = *spern* + *di* = *spren* + *di* by metathesis, *spern*, 'to despise,' Sans. स्पृण् *sprn*, 'to love.'

In the above instances *di* is changed into *vi*.

Auxi, 'I have increased' = *aug* + *di* = *auk* + *si*, *augeo*, 'to increase.'

Vixi, 'I have lived' = *viv* + *di* = *vig* + *si* = *vik* + *si*, *vivo*, 'to live.'

Struxi, 'I have built' = *struv* (Sans. तृभ् *drbh*) + *si*, *struo*, 'to build,' in which root the final *v* of the root *struv*, answering to Sans. तृभ् *drbh*, 'to compose,' and Gr. τρεφω, 'to make firm,' is elided, and the same *v* reappears in *struxi* and is then changed into *k*.

Clausi, 'I have shut' = *claud* + *di*, *claudo*, 'to shut' = *claus* + *si*, in which the final *d* of the root and the initial *d* of the termination are changed into *s's* and the first *s* is elided.

Divīsi, 'I have divided' = *devĭd* + *di*, *divĭdo*, 'to divide.' The processes of change are the same as in the preceding, the only difference being the lengthening of the vowel *ĭ* into *ī* owing to the elision of *s*.

Vīdi = *vĭd* + *di*, *vĭdeo*, 'to see;' the *d* of *vĭd* being elided, the preceding vowel is lengthened as in the previous example.

Compare Lat. *vīde* (the singular of the imperative second person of *vĭdeo*, 'to see') = *vĭd* + *de*, Sans. विद्धि *viddhi*,

Gr. *ισθι*, the final *δ* of *τίθ* being elided, the preceding vowel is lengthened, as in Sans. धिः *dhi* Gr. *ισθι* = अस् *as* + धि *dhi* = अध् *adh* + धि *hi*, in which the final ध *dh* of the radical part अध् *adh* being cut off, the preceding vowel अ *a* is lengthened into ए ē

The explanation of the perfect form in Latin, *Amavi* above given, is followed by the corollary that *amavĕram*, the indicative pluperfect of *amo*, 'to love,' should be = *amavus* + *ĕram*, the past tense of the root *esse*, 'to be,' *amavĕro*, the second future, = *amavus* + *ĕro*, the future tense of *esse*, 'to be,' *amavissem*, subjunctive pluperfect, = *amavus* + *essem*, the subjunctive imperfect of *esse*; *amavĕrim*, the perfect subjunctive = *amavus* + *erim*; *amavisse*, the perfect infinitive = *amavus* + *esse*. More will be said on the subject in my Comparative Grammar of Sanskrit, Greek and Latin, which is under preparation.

46. The Lat. *sapio*,[1] 'to taste,' and the noun *sapor*, 'taste,' are connected with *suavis*, 'sweet.' The Sans. स्वादु *svādu*, 'wine,' (Gr. *ἡδις*), comes from स्वाद् *svād*.

47. To the same source स्वद् *svad* are traceable Sans. मधु *madhu*, Gr. *μελι* (τ), Lat. *mel*, 'honey,' मिलिन्द *milinda*, Gr. *μελιττα*, 'a bee,' मधु *madhu*, Gr. *μεθυ*, Lat. *merum*, 'wine,' Sans. मैरेयम् *mairēyam*, 'toddy,' मरन्द *maranda*, 'honey of flowers,' Gr. *μαλθα* and *μαλθη*, 'a mixture of wax and pitch for calking ships,' 'a wax laid over writing tablets.' मरन्द *maranda* is modified by the addition of क *k* between म *m* and र् *r* as मकरन्द *makaranda*. This law of syllabic development will account for the changes

[1] Or, it may be connected with कवि *kavi* and Gr. *σοφος* (q. v.).

undergone by several words in Sanskrit and Dravidian languages, e. g.,—

Sans. मूल *mūla*, 'root,' Sans. मुकुल *mukula*, 'a bud.'

" मूर्द्धन् *mūrddhan*, 'head,' .. { मकुट *makuta*, / मुकुट *mukuta*, } 'a crown or coronet.'

" टूल *tūla*, 'cotton,' , दुकूल *dukūla*, 'cloth.'

" नारङ्ग *nāranga*, 'a kind of orange,' " नागरङ्ग *nāgaranga*, 'a kind of orange called *citrus aurantium*.'

" गौर *gaura*, 'red,' " { कावेरी *kāvēri*, the Kavery (cf. पीतकावेर *pītakāvēra*, 'saffron.') }

" कुण्ड *kunḍa*, कुट *kuta*, 'pot,' (Gr. κνάθος, a cup for drawing wine) — कमण्डलु *kamaṇḍalu*, 'a small vessel.'

Sans. वृष *vrsa* / Hind. भैंस् *bhais* / " बैल् *bail* } 'a bull,' " महिष *mahisa*, 'a buffalo.'

Hind. चार् *cār* / Sans. चत्वार् *catvār* } 'four,' Pers. { چہار *cahār* as in, چہارشنبہ *cahārsamba*, 'the fourth day,' (i.e. Wednesday) }

This law will be illustrated in Vol. II, with reference to the Dravidian languages.

48. मधु *madhu* is modified as Lat. *vitis*, *vinum* and Gr. οἰνη and οἶνος, and मृद्वीका *mrdvīkā*, 'grapes,' wherein the vowel ऋ *r* is an inorganic addition.[1] वन *vana*, Gr. Ἤαν, 'god

[1] Vide दृश् *dṛś* and the rule given under it, p. 96.

of woods,' Πενελοπη, the wife of Ulysses, whom Jupiter, charmed in the form of a goat and became by her the father of Παν. The word Πενελοπη seems to be a corruption of Παν, 'wood,' and εριφος, 'a young goat' (Sans. वनोरभ्र *vanorabhra*, 'wild goat').

49. From मधु *madhu* we next proceed to मद् *mad*, मुद् *mud*, 'to rejoice,' मद *mada*, 'joy,' 'intoxication,' पित्त *putta*, 'bile' or 'madness,' वंद् *vand*, 'praise,' 'to bow to,' मंड् *mand*, 'to adore.' By the addition of the termination र *r* we get मद्र *madra*, 'happiness,' modified also as भद्र *bhadra*, and by that of the termination इका *ikā* to मद्र *madra*, मद्रिका *madrikā*, and at last मतल्लिका *matallika*, 'the most excellent.' Compare पुत्र *putra*, 'son,' पुत्तल *puttala*, 'a puppet,' Gr. κολοσσος, 'statue,' पोतलिका *pōtalikā*, 'calf.' This last मतल्लिका *matallikā* is again modified as मचर्चिका *macarcikā* by the palatalization of त *t* and ल्ल *ll* into च *c* and the addition of an inorganic र *r* to the beginning of the second च *c*. From भद्र *bhadra* may be derived Gr. εσθλος which, like the Sanskrit original, is not only used in the sense of good in general, but is also used of persons indicating bravery, stoutness and the like. The original form of the word seems to be Fεσλος with an initial digamma, and without θ (as in Doric εσλος), which is inserted for euphony between σ and λ.

To this Sanskrit word भद्र *bhadra* I would trace the Gr. αθλον, 'the prize of contest,' generally a gift or reward Αθλον is contracted from the Epic form αεθλον in which the vowel ε is owing to the elision of σ before θ; so that the original form seems to be Fασθλον with an initial digamma which must have been lost. It is very interesting to see the alliance of the Gr. αθλος, 'a contest between prize-

fighters' and the Sans. मल्ल *malla*, which also is traceable to the same root भद्र *bhadra* and which means 'an athlete.'

50. To the same source I would trace Sans. मृड् *mṛḍ*, 'to be happy,' मंद् *mand*, 'to praise,' 'to be happy,' भंड् *bhaṇḍ* and भंद् *bhand*, 'to be happy,' 'to rejoice,' मंदार *mandāra*, 'the celestial tree which is a source of happiness,' मंदर *mandara*, 'slow,' which quality is the result of *happiness*, and बृंद *brnda* and बृंदारक *brndāraka*, 'good,' 'beautiful.' From मंद् *mand* comes मृदु *mṛdu* which means 'soft,' physically or mentally. As happiness produces the softness of the mind, the word applied to the former was transferred to the latter. From mental softness the word extended its meaning to physical softness. By the change of *m* into *b*, *rd* into *ll*, and *r* into *l*, मृदु *mṛdu* becomes *βραδυς* in Greek, *mollis* in Latin, and *milde* in Anglo-Saxon. The letter ऋ *r* in मृदु *mṛdu* may perhaps be inorganic as in बृहस्पति *Brhaspati* (q v.) and have disappeared in Lat. *mitis*, 'soft.' To the same source भद्र *bhadra* are traceable the comparative degrees, Lat. *melior* and Gr. *βελτιων*, in which latter λ answers to the *r* in Sans. भद्र *bhadra*, and the superlative *βελτιστος*. The Eng. *good* and Ang.-Sax. *god* and their comparative and superlative degrees exactly correspond to the Greek and Sanskrit, as shown in the following table :—

	Positive.	Comparative.	Superlative.
Eng.	good[1]	better	best.
A.-S.	god	bettera	betest, betst.
Gr.	*αγαθος*	*βελτιων*	*βελτιστος*.
Sans.	साधु *sādhu* or बृंद *brnda*	बृंदीयस् *brndīyas*	बृंदिष्ठ *brndiṣṭha*.

[1] Regarding साधु *sādhu*, *αγαθος* and A.-S. *god*, vide आकाश *ākāśa*.

The anusvāra in बृन्द् *bṛnda* is non-radical; and Pāṇini takes बृंदिष्ठ *bṛndiṣṭha* as the superlative degree of बृंदारक *bṛndāraka*.[1] We can therefore infer that the positive form बृंद *bṛnda* is not used and in its stead is used the derivative adjective बृंदारक *bṛndāraka* = बृंद *bṛnda* + आरक *āraka*, बृन्द् *bṛnda*, 'excellence,' and आर *āra*, a suffix meaning 'having,' and क *ka*, an enclitical suffix.

51. From दिवस् *divas* may be derived the form युवस् *yuvas*, and from this, the Vedic युवश् *yuvaśa*, 'youthful,' 'bright,' युवन् *yuvan*, 'young,' युवाकु *yuvāku*, 'bright,' 'hot,' and यवागू *yavāgū*, 'the hot water taken from boiled rice,' called also उष्णिका *uṣṇikā* in Sanskrit. Compare Gr. Ἰοκαστη, 'the wife of Laios,' which I have explained already (p. 51). The word युवस् *yuvas* occurs in the following passage:—

याजरन्तायुवशातात्कृणोतन. Rig Veda, I. 161-7.

Yājarantā yuvaśātā kṛnōtana.

'You have made those who were old young.'

युवस् *yuvas* is contracted into यूस् *yūs* and is applied to rice gruel, because it is hot, being taken from boiled rice. यूस् *yūs* is modified also as यूषन् *yūsan* and यूषम् *yūsam*, by the addition of अन् *an* and अम् *am*. यूस् *yūs* is a Vedic word.

रसोवाएषपशूनां यद्यूः. Tait. Sam. VI. 3.

Rasōvā ēsa paśūnām yadyūḥ.

'Rice gruel is delicious to cattle.'

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[1] प्रियस्थिरस्फिरोरुबहुलगुरुवृद्धतृप्रदीर्घबृंदारकाणामम्

Priyasthirasphirōrubahulagurvṛddhatṛpradīrghabṛndārakāṇāmam

स्थस्फवर्बंहिगर्वर्षिवन्द्राघिबृंदाः ॥ Pāṇini, VI 4, 157.

sthasphavarbaṃhigarvarṣivandrāghibṛndāḥ.

The Vedic युवाकु *yuvāku*, variously interpreted by Sāyana in his commentary of the Rig Veda, may be derived from युवस् *yuvas* by the change of स *s* into क *k* and taken to mean 'bright,' 'hot,' &c.

दस्रायुवाकवस्सुतानासत्यावृक्तबर्हिषः ।

Dasrāyuvākavassutā nāsatyāvṛktabarhisah

आयातंरुद्रवर्तनी ॥ Rig Veda, I. 3, 3.

Āyātamrudravartanī.

'O truthful Aswins, whose ways are full of awe, bright or fresh (soma juice) has been distilled, come and occupy the trimmed darbha grass.'

यवागू *yuvāgū*, 'rice water,' is so called on account of its heat as it is taken from boiled rice.

52. I shall next proceed to the Sanskrit word युवन् *yuvan*, 'youthful,' 'young,' and the corresponding Lat. *juvenis* and Gr. *ἡβη*.[1] While the Lat. *juvenis* is closely connected with युवन् *yuvan*, the Gr. *ἡβη* seems to be rather remote; for the connection of य *y* and ज *j* is very frequent and apparent, but that of व *v* and ह *h* is not easily seen. In many Greek words, however, the change of य *y* into ह *h* has taken place, and the word under discussion is one of them.

Compare the following.—

Sans. याज्य *yājya*, 'belonging to sacrifice' (यज् *yaj*),		Gr. *ἅγιος*.	
,, याग *yāga*, 'sacrifice,'		,, *ἅγος*, 'any matter of religious awe.'	

[1] We may perhaps trace to युवस् *yuvas*, Lat. *juvar*, 'light,' *juba*, 'mane of a horse,' *puber*, 'adult,' in which last the य *y* of युवस् *yuvas* is changed into *p*

Sans. यकृत् *yakrt* Gr. ἧπαρ (ατος, liver, Lat. *jecur*.

,, यद् *yad*. ,, ὅς, relative pronoun 'what.'

,, या *yā* ,, ἶημι, 'to go.'

,, युध्वन् *yudhvan* ,, ὑσμίνη, 'battle.'
(Vide Bopp's Comp. Gram. Vol. II, p. 538.)

,, युवम् *yuvas* Gr. ὑβρις, 'strong.'

In ἥβος which means 'young,' the final न् *n* of युवन् *yuvan* is elided. The feminine form of युवन् *yuvan*, viz. युवति *yuvati*, is allied to Ιας (δος), the feminine form of Ιον (q. v.), 'an Ionian woman,' just as युवन् *yuvan* to Ιον. युवस् *yuvas* being changed into युवर् *yubar* by the insertion of र् *r* for स *s*, and ब *b* for व *v*, and shortened into युव्र *yubra*, may produce the Gr. ὑβρις, 'strong,' ἁβρος, 'delicate,' 'soft,' οβρια, 'strength,' and οβριμος, 'strong,' in the last two of which the aspirate sound of the initial vowel of ὑβρις is lost.

As छाया *chāyā*, that is 'light,' is the wife of the sun अहस्कर *ahaskara* (अहस् *ahas*, 'day,' and कर *kara*, 'producing'), so Ἥβη is the wife of Ἡρακλεης, which word seems to be a contraction of अहस्कर *ahaskara* by the elision of the initial अ *a* and the change of स *s* into र *r* as in अहर्पति *aharpati*, 'lord of the day,' i. e., 'the sun.' (Vide p. 61.)

53. From ὑβρις we get βριαρος, 'strong,' and also the proper name βριαρεως, applied to a hundred-handed giant, who is called so by the gods, and Ægion by men, and who assisted Zeus. He was the son-in-law of Poseidon and with his brothers Cottus and Gyas assisted the gods against

आभंदमानेउषाकेनकोषासासुपेशसा

Ābhandamānē uṣākē naktōṣāsā supēśasā

यह्वीऋतस्यमातरासीदंतांबर्हिरासुमत्॥

Yahvīrtasya mātarāsīdantāṁ barhirāsumat.—Rig Veda, I. 142, 7

'Let Night and Dawn who are cheerful, living together, of beautiful forms, bright or young, and are mothers of sacrifice, approach (sit on) the darbha grass happily.'

यह्व *yahva* is contracted into यह्व *yahu* and means 'young,' hence 'a son,' as in the Rig Veda, I. 26, 10.

चनोधास्सहसोयहो *Canōdhāssahasōyahō.*

'O son of strength, give us food.'

The word यह्वत् *yahvat* is a modification of यह्व *yahva*, and means 'bright,' as in the following passage:—

सुपर्णाएतआसतेमध्यआरोधनेदिवः

Suparṇā ēta āsatē madhya ārōdhanēdivaḥ

तेसेधंतिपथोवृकंतरंतंयह्वतीरपोविश्तंमेअस्यरोदसी ॥

Tēsēdhanti pathōvṛkaṁ taraṇtaṁ yahvatīrapō vittaṁ mē asya rōdasī.

Rig Veda, I. 105, 11.

'These rays of the sun spread in the all-covering centre of the sky. They prevent the wolf from crossing the bright waters on its way. O, Heaven and Earth, hear this praise of mine.'

To this root यह्व *yahva* I would trace some Semitic words which, like those already referred to, are derived in a peculiar and different way by the lexicographers and scholars; such as,

Heb. יעקב, 'Jacob,' (Arab. يعقوب *Yākūb*), the younger twin son of Isaac;

,, יוסף, 'Joseph,' (Arab. يوسف *Yūsuf*), the first-born son of Rachel;

Heb. יְהוּא, Jehu a prophet and the son of Hanani, and also the grandson of Jehoshaphat.

יְבוּס, Jebus, the ancient name of Jerusalem, so called after the third son of Canaan

יְהוָה, 'Jehovah,' God

and many other words which will be mentioned in the Semitic Analogy

57. From स्व *sva*, 'possession,' we can derive सव *sava*, which form is changed into सह *saha*, 'with,' and सख *sakha*, 'a friend,' by inserting *kh* for *v* as in सुख *sukha*, स्वस् *svas*, 'happiness.' सह *saha* is contracted into स *sa*. Again, the form सव *sava* is changed into सम *sama*, 'equal,' 'with,' and सिम *sima*, 'all,' of which अमा *amā*, 'near,' Gr. *ἁμα*, 'at the same time,' and *ὁμος*, 'common,' are modifications. Sans. समान *samāna*, 'equal,' 'common,' Gr. *ὁμαλος*, 'of equal degree,' and Lat. *similis* are formed from the above words. सम *sama* is contracted into सम् *sam*, and Gr. *συν* and *ξυν*, the latter being used in Old Attic for the later and more common *συν*. The corresponding form in Latin is *con* in which the initial *c* stands for the initial स *s* of Sans. सम् *sam*.[1] सम *sama* is also modified as समया *samayā*, 'near,' and सह *saha*, as साकम् *sākam*, सत्रा *satrā* and सार्धम् *sārdham*, 'with.' सत्रा *satrā* is formed from स *sa* which is a shortened form of सह *saha* as shown above, by the addition of the terminations तर *tara* and आ *ā*; and सार्धम् *sārdham*, from सह *saha* by the addition of तर *tara* and

[1] Vide p. 114.

आभंदमानेउषसोनकोषासासुपेशसा

Ābhandamānē uṣasō nakōṣāsā supēśasā

यक्षीरतस्थमातरासोदंतावर्हिरासुमत्॥

Yakṣīratasthamātarāsōdantāvarhirāsumat.—Rig Veda, I. 142, 7

'Let Night and Dawn who are cheerful, living together, of beautiful forms, bright or young, and are mothers of sacrifice, approach (sit on) the darbha grass happily.'

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[1] Vide p. 114.

अम् *am*. The last word सार्धम् *sārdham* is, however, formed somewhat peculiarly; for, the final aspirate of सह् *saha* is blended with the following त *t* which letter is thereby changed into ध *dh* as in सध्र्यञ्च् *sadhryañc* = सह् *saha* + तर् *tar* + अञ्च् *añc*, as I have already shown (vide p. 18); and the *r* of तर् *tar* is transposed to the middle of the word.

सह् *saha* is modified also as सघ *sagha* and सच *saca* by the change of ह् *h* into घ *gh* and च *c*, and from the latter of them is derived सचिव *saciva*, 'a minister.' सच *saca* produces the roots सच् *sac*, 'to join,' सज् *saj*, 'to come in contact,' and लग् *lag*, 'to adhere,' Gr. *θιγγανω*, Lat. *tango*, 'to touch,' and Gr. *τνγχανω*, 'to happen.'

Corresponding to Sans. स *sa*, 'with,' 'equal,' which I have shown above to be a contraction of सह् *saha*, we have in Greek ἁ which is changed into *a* by the loss of the aspirate sound. Like its original स *s*, *a* is used as the first member of a compound as in *αδελφος*, Sans. सगर्भस् *sagarbhas*, in which *a* and स *s* mean 'the same' and *δελφος* and गर्भस् *garbhas*, 'womb.' Αδελφος and सगर्भस् *sagarbhas* mean, therefore, 'of the same womb,' that is, brother and sister; similarly, Gr. *αταλαντον*, Sans. सधरित्रम् *sadharitram*, 'of equal scales.' (Compare *αλιγκιος*, p. 98.)

The Sans. सम् *sam* and Gr. *ξυν* have respectively produced सेन *sēna* and *ξενος*, the radical sense of which is 'who is with another,' that is, 'attendant.' In Sanskrit सेना *sēnā* means 'an army,' and *ξενος* in Greek, 'a guest' or 'the

friend with whom one is bound in a treaty of hospitality. The Gr. *εὔξενος* or *εὐξεινος* meaning 'kind to strangers,' and 'hospitable,' corresponds exactly to the Sans. **सुषेण** *suṣeṇa* which may mean either 'very hospitable' or 'having good attendants.'

58. From **द्यौस्** *dyaus* we can derive **ग्यौस्** *gyaus* and **गौस्** *gaus* by the elision of **य** *y*, and the word has several meanings, such as 'heaven,' 'earth,' 'rays,' 'eye,' 'sight,' 'horizon,' 'arrow,' &c.,[1] which are all traceable to the original meaning of the word 'heaven or light.' **गौस्** *gaus* becomes '*βους*' in Greek by the change of **ग** *g* into *β*. This change occurs frequently in Greek as shown in the following examples :—

Sans.	**गुरु** *guru*,	Gr.	*βαρυς*, 'heavy' (Lat. *gravis*, 'heavy')
,,	**गल्** *gal*, 'to fall,'	,,	*βαλλω*, 'to throw.'
,,	**गम्** *gam*,	,,	*βαινω*, 'to go.'
,,	**गाध** *gādha*, 'bottom,'	,,	*βαθυς*, 'deep.'
,,	**ग्राभ्** *grābh* (the causal form of Vedic **गृभ्** *gṛbh*, 'to take')	,,	*βλαπτω*, 'to stop,' 'to arrest,' 'to catch.'
,,	**गा** *gā*,	,,	*βοαω*, 'to cry.'

[1] **गौःस्वर्गेचवलीवर्दे रश्मौचकुलिशेपुमान्।**
Gauḥsvargēcavalīvardēraśmaucakuliśēpumān,
स्त्रीसौरभेयीदृग्वाणदिग्वाम्भूष्वपुभूम्निच।
Strīsaurabhēyīdṛgbāṇadigvāgbhūṣvapsubhūmnica,
गायत्र्यामपिगभीरेजगत्यांभुवनेजने ॥ *Mēdini.*
Gāyatryāmapiyambhīrējagatyāmbhuvanējanē.

Sans. **गर्भ** *garbha*, *κορπος*,) Gr *βρεφος*, 'the child unborn.

गोल *gola*. *βωλος*, 'a ball.'

गुहा *guhā*, 'a cave' *βυθος*, 'deep sea,' 'depth.'

गर्जितम् *garjitam*, roaring *βαρβιτον*, 'a musical instrument of many strings.'

गव *gava*, as in **अजगव** *ajagava*, 'Siva's bow.' „ *βιος*, 'a bow'

Compare the corresponding change of **क** *k* into **प** *p* in Greek, which will be illustrated lower down.

गौस् *gaus*, 'light,' is contracted into **गुस्** *gus* and modified as **गुष्** *gus* by the change of **स्** *s* into **ष्** *ṣ* as in **द्युस्** *dyus*, **त्विष्** *tvis*, and then **शुष्** *śus*,[1] 'to burn,' by the change of **ग** *g* into **श** *ś*. From **शुष्** *śus* we can derive **उष्** *uṣ*, 'to burn,' by the elision of the initial consonant, and **सूच्** *sūc*,[2] 'to point out,' by changing **श** *ś* into **स** *s* and lengthening the vowel *u* as in **दूष्** *dūṣ*, 'to abuse,' the causal of **दुष्** *duṣ*, 'to become corrupt,' and as in **गूह्** *gūh*, 'to cause to enter,' the causal of **गुह्** *guh*, 'to enter'

From **शुच्** *śuc* comes **रुच्** *ruc*, 'to shine,' and this is modified as **लोक्** *lōk*, **लोच्** *lōc*, 'to see,' Gr. *δοκεω*, 'to seem,' Lat. *luceo*, 'to shine.'

59. **रुच्** *ruc*,[3] 'to see,' assumes the form of **दृश्** *dṛś* (Gr.

[1] Tam. சுடு *śuḍu*, Kan. ಸುಡು *suḍu*.

[2] Tel. చూడు *cūḍu*, Kan. ನೋಡು *nōḍu*, Tam. நோக்கு *nōkku*, குழ் *śūḷ*.

[3] I would trace **रोदस्** *rōdas* and **रोदसी** *rōdasī*, 'Heaven and Earth,' to **द्युस्** *dyus* through the form **द्रुस्** *rus* which with the final

σκαμμα, by a peculiar change of र r into ट् t wherein द d may stand for r as in गुड् *guḍa*, Gr. γυρος,[1] and ह h may be a strengthening letter, or [illegible]

I give here below some instances to illustrate the law according to which the vowel ह h is added to strengthen a consonant.

Sans. क्षर *kṣara*, originally किसर *kisara* as mentioned by Pāṇini in sutra IV. 1. 53, wherein किसर *kisara* is mentioned as a saleable article and appears to be allied to Lat. *ciser*, 'chick-pea.'

यकृत् *yakṛt*, यकन् *yakan* in the oblique cases, Gr. ἡπαρ (ηπατος) wherein π answers to the क k of यकृत् *yakṛt*. The ह h of यकृत् *yakṛt* is, therefore, non-radical.

" शकृत् *śakṛt*, शकन् *śakan* in the oblique cases, Gr. σκωρ (σκατος), 'dung.'

असृक् *asṛk*, असन् *asan* in the oblique cases, Gr. *αἱμα* (ατος), Lat. *sanguis* in which the initial अ *a* of असन् *asan* is elided.

मृगाल *sṛgāla*, कृगल *chagala*, 'a goat,' Eng. *jackal*, Gr. σισυρος, 'a shaggy goat skin,' σατυρος, a

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स् *s* changed into द् *d* and by the addition of the termination अस् *as* becomes रुदस् *rudas*, and, when *u* is gunated, assumes the form रोदस् *rōdas*. रोदस् *rōdas* is modified further as रोदसी *rōdasī* by the addition of the feminine suffix ई् *ī*. The words are always used in the dual number and mean 'Heaven and Earth.' To the same root द्युस् *dyus* is traceable Pers. ,,, *rōz*, 'a day.'

[1] Vide p 51.

monster 'satyr' partly a goat and partly a man, Sans. किशोर *kiśora*, 'a foal,' नक्र *nakra*, 'alligator,' नकुल *nakula*, 'mungoose,' and other allied words, which will be mentioned in the *Śiras* Group, and in which the first consonant is not strengthened by ऋ *r* as in the Sans. मृगाल *srgāla*.

Sans. मृमर *srmara*, 'a quadruped like the deer,' चमर *camara*, चमूरु *camūru*, 'bos grunniens,' कमल *kamala*, 'a kind of deer.'

" मृक्कन् *srkvan*, 'the corner of the lips,' Gr. σιαγων, (σιηγων,) 'jaw,' 'jaw-bone.'

" मृद्विका *mrdvikā*, मृद्वीका *mrdvīkā*, 'grapes,' मधु *madhu*, Lat. *vitis*, 'vine.'

" मृदु *mrdu*, 'soft,' मद् *mad*, 'to rejoice.'

" बृहस्पति *Brhaspati*, 'the priest of the Deities,' वियस्पति *Viyaspati* (q.v.).

" कुंडृणाचो *kundṛnācī*,[1] 'going crookedly,' कुटिल *kutila*, 'crooked.'

The insertion of the vowel ऋ *r* in the above instances comes under a general law that ऋ *r* is used to strengthen a consonant. It is treated as a vowel owing to the metrical necessity of considering as short the quantity of a vowel which is followed by two consonants one of which is र *r*. Thus, if, in सुधृट् *sudhrat* (सुधृट् *sudhṛt*), Gr. ευθραξ, the vowel सु *su* is to be considered short, we ought to treat धृ

[1] पतातिकुंडृणाच्यादूरंवातोवनादधि Rig Veda, I 29, 6.
Patātikundṛnācyādūraṁvātōvanādadhi.
'The wind blows far from the grove in a crooked way'

dhra as a single and not a compound consonant; and this can be done only by treating the र *r* as a vowel. At first the necessity for such treatment of the letter was very limited, and in consequence the grammarians very rarely inserted for र *r* in such cases the latter ऋ *ṛ* which is only a modification of र *r* both in sound and character; but, when subsequently the use of the compound consonants as क्र *kra*, प्र *pra* after short vowels was very frequent, there arose a metrical rule to the effect that short vowels followed by compound consonants of which र *r* is the second may optionally be treated as short.

दृश् *dṛś*, coming at the end of compounds with pronouns, assumes the force of 'like' or 'similar.' Thus in Sanskrit, यादृश् *yādṛś*, तादृश् *tādṛś* and कीदृश् *kīdṛś* mean respectively, 'like what,' 'like that,' and 'like what' (interrog.), the word conveying the idea of 'like,' viz. इव *iva*, being really understood. The above Sanskrit words are modified as ἡλικος, τηλικος (Doric ταλικος), and πηλικος in Greek, and *qualis*,[1] *talis* and *qualis* in Latin. In Eng. '*which*' and '*such*' we can trace the corresponding Anglo-Saxon forms,

[1] Latin has the same form *qua* corresponding to Sans. क *ka*, 'who' (interrog.), and य *y*, 'who' (rel.), which seems to be older than the latter क *ka* and य *y* and the allied Greek words. Hence *qualis* is interrogative, and also relative as the correlative to *talis*. (Vide p. 134)

The stems *tali* and *quali* are formed exactly alike, and consist of *ta* (Sans. त *ta* and स *sa*) and *li* and *qua* (Sans. य *ya* and क *ka*) and *li*. The latter part of the compounds, *li*, is a contraction of Sans. दृश् *dṛś* which is changed in Prakrit into रिस *risa* as in सरिस *sarisa* for Sans. सदृश् *sadṛśa*, 'equal,' ईरिस *īrisa* for Sans. ईदृश् *īdṛśa*, and into रिख *rikha* and रख *rakha* as in Pali सरिखो *sarikhō* and Gaud. सारख *sārakha*. Just as Sans. दृश् *dṛś* is modified as रिस *risa*

wealth and *wretch*. The English word *like* and the Anglo-Sax. *lic*, 'similar,' are taken from the compound words such as *hwa-leik*, *swa-leik*, *gal-leik* and the like, where *leik* is a corruption of the root '*look*' They must, therefore, mean radically 'to look,' 'to be seen,' as the verb 'look' itself does not convey and can not convey the idea of 'similar' originally. But coming as the latter parts of the compounds, such as *hwaleik* and *swaleik*, they mean there only 'to be seen,' the word conveying the idea of similarity being omitted; but the idea of similarity was, in course of time, attached to the word *leik* itself. The word then came to mean 'to look similarly' and at last 'to be similar,' the idea of 'being seen' having been omitted altogether. The word *like*, 'similar,' is, therefore, to be connected with the latter part of the above compounds and has no direct connection with the word '*like*' which means 'to desire' and which I derive from Sans. तृष् *tṛṣ*, 'thirst,' corresponding to Lat. *lis* (*tis*), 'strife,' and the old form of the word *stlis*.

The Gr. *αλιγκιος*, meaning 'similar,' 'resembling,' is to be connected with the Sans. सदृश् *sadṛś*, स *sa*[1] (सह *saha*), 'equal,' and दृश् *dṛś*, 'to look,' and means 'looking like.' The difference between this word and *τηλικος*, *πηλικος*, *&c.*, is simply the insertion of a nasal before *κ* in *αλιγκιος*[2] and the termination *ιο*, that is, Sans. य *y*, which are not found in *τηλικος* and *πηλικος*, *&c.*

Πεῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλόφρονα νήπιον αὕτως
Ἑκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρι καλῷ.
Il. vi. 400, 401.

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and then is contracted into रि *ri* in the Dravidian Vernaculars as in Tel. సరి *sari*, and Tam. சரி *sari*, 'equal,' so is it modified as *λικα* in Greek and *li* in Latin.

[1] Vide p. 92.

[2] The *γ* in *αλγκιος* is sounded like Sans. ङ *n*.

Carrying in her bosom the only child of Hector lovely, double-minded, very young and resembling a beautiful star.'

In this passage *αλιγκιον αστερι καλω* is exactly equal to Sans. **सदृशंतारायाः कलायाः** (**चारोः**) *sadṛśantārāyāḥ kalayāḥ (cāroḥ), αλιγκιον* and **सदृशम्** *sadṛśam* governing similar cases. Ἥλιξ, in the sense of 'equal age,' may be a modification of **सदृश्** *sadṛś*, *ή* standing for **स** *s* and *λικ* for **दृश्** *dṛś*.

From **दृश्** *dṛś* may be derived the modified forms **तर्क्** *tark*, 'to conjecture,' and **चर्च्** *carc*, 'to discuss.'

60. From **श्वस्** *śvas* may be derived Gr. *σπαιρω, ασπαιρω*, 'to pant,' Lat. *spero*, and Gr. *ελπω*, 'to hope,' *ελπις* (*ιδος*), and Lat. *spes*, 'hope.' This last word (pl. *speres*) originally ended in *r*, but, losing the final *r* in some cases, it is declined partly as a vowel stem. Perhaps Gr. *οφελλω*, 'to help,' 'to be obliged,' *οφειλω*, 'to be indebted,' and their derivatives, (Eng. *help*, Ang.-Sax. *helpan*, Goth. *hilpan*, Ice. *hialpa*, and Germ. *helfen*), may be traced to the Gr. *ελπις*. If so, the aspirate sound of the initial vowels in the above Teutonic words must be non-radical. The Ang.-Sax. *ulph*, 'help,' also, is very closely allied to the Gr. *οφελλω*.

61. **स्वर्** *svar* is modified as **स्वृ** *svṛ*, 'to heat' or 'to sound,' **ज्वर्** *jvar*, 'to be hot,' by inserting **ज** *j* for **स** *s*, and **ज्वल्** *jval*, 'to burn,' by inserting **ल** *l* for **र्** *r*. The word **स्वस्** *svas* may give us, also, **तपस्** *tapas*, 'heat,' 'penitence,' through the forms **सवस्** *savas* and **तवस्** *tavas*. From this **तपस्** *tapas* we have the verb **तप्** *tap* (*tepio*), 'to be warm,' 'to be hot' and 'to make penance.' **तपस्** *tapas* is changed

into तस्प *tasp*, by the transfer of the final स s between त *t* and प *p*, as in जल्प् *jalp* from स्वर् *svar*, 'to sound,' सर्व *sarva* from स्वर् *svar*, 'happiness,'[1] and θαλπω by the change of *s* into *l*. As स्वर् *svar* means 'heaven,' 'the region of wind,' it passes to the meaning of 'sound,' and in this meaning it is modified as जल्प् *jalp*, and assumes the form of σαλπ in Greek and produces the verb* σαλπιζω (Sans. जल्पयामि *jalpayāmi*), from which is derived the noun σαλπιγξ (ιγγος), 'a war trumpet.' The Sans. शब्द् *śabda* and Gr. ψεφος, 'sound,' are modifications of जल्प् *jalp*. स्वर् *svar* (स्वृ *svr*), 'to sound,' is changed into स्वन् *svan*, ध्वन् *dhvan*, Lat. *sono* (*tono*, स्तन् *stan*, 'to thunder'), Sans. वन् *van*, (वाणी *vānī*, Gr. φωνη), पन् *pan*, पण् *paṇ*, फण् *phaṇ*, भण् *bhan*, पठ् *path*, वद् *vad*, and वच् *vac*, 'to speak.'

62. दिवस् *divas* is shortened into दिव् *div* and means 'to shine,' 'to rejoice,' and, by substituting ज *j* for द *d* and by lengthening the vowel इ *i*, we have जीव् *jīv*, 'to live,' Gr. βιοω, ζαω, and Lat. *vivo*. दिव् *div* gives us दीप् *dīp* by the change of व *v* into प *p* and the lengthening of the vowel इ *i*. दीप् *dīp* is modified as Gr. λαμπω, 'to shine,' and Lat. *limpo*, the obsolete root of *limpidus*, by the change of *d* into *l*.[2]

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[1] Vide p. 15.

[2] Compare the following words —

Sans. द्वार *dvāra*, 'gate,' Gr. λαυρα, 'an alley,' (*q.v.*)

„ द्यौस् *dyaus*, 'Heaven,' „ Λαιος, 'a king of Thebes,' (*q.v.*)

जीव् *jīv*, 'to live,' produces the word जेम् *jēm*, चम् *cam*, जम् *jam*, 'to eat,' तीव् *tīv*, दृप् *drp*, 'to be fat,' Gr. λιπας, 'fat,' and Sans. द्रप् *trp*, 'to be satisfied.' The Gr. δαπτω, 'to devour,' is nearer to दीव् *dīv* than to जीव् *jīv*. The Gr. δειπνον,[1] 'meal or meal-time,' is a contraction of जेमनम् *jēmanam*, 'eating,' or तेवनम् *tēvanam*, 'pastime,' to which Gr. δαπανος, 'extravagant,' δαπανη, 'expenditure,' Lat. *daps*, 'a stately feast,' and Gr. δαις (τος), 'a meal,' are allied. Gr. Δαις is a contraction of δαπετος or δαπτος.

In the Greek ειλαπανη, 'a banquet given by a single host,' opposed to ερανος, the vowels ει are added to the beginning for euphony as η in ηλιβατος and O in Ολυμπος.

63. I have already shown how शुभ् *śubh*, 'to shine,' is derived from स्वर् *svar*, 'heaven,' (p. 13); and I may now proceed from शुभ् *śubh* to स्तुभ् *stubh*, 'to praise,' by the change of श *ś* into स्त *st*.[2] From स्तुभ् *stubh* is derived

Sans.	दृषद् *dṛṣad*,	Gr	λιθος, 'stone'.
„	देवनम् *dēvanam*, 'to be pleased'	„	ειλαπανη, 'feast,' 'banquet,' (*q v.*)
„	जमनम् *jēmanam*, 'to eat'		
Gr.	Οδυσσευς,	Lat.	*Ulyxes* or *Ulysses* (q v.)
Sans.	दहन *dahana*,	Gr.	λιγνυς, 'smoke mixed with flame.'
„	दर्प *darpa*, 'pride,'	„	λιπας, 'fat' / λιπος, 'grease'
„	हृद्य *hṛdya*,	„	ἱλαος, 'propitious,' 'gracious.'

[1] Compare Mod. Tam. சாப்பாடு *śāppāḍu*, Arab. ضيافت *ziāphat*, 'a feast, banquet,' ضيف *zaīf*, 'a guest,' دعا *daʿā* and دعوت *daʿvat*, 'invitation,'

[2] Vide p. 28, Note 3.

स्तुप् *stup*, 'eulogist,' and the word occurs in the Rig Veda and is mentioned by Yaska among the synonyms of स्तोता *stōtā* 'eulogist;' as,

अभ्यनूषतस्तुभः *Abhyanūṣatastubhaḥ*,

'The eulogists praised.' Rig Veda, IX. 68, 8.

The corresponding Greek word *θωψ* has degenerated in its meaning and is applied to 'a flatterer.' The word स्तोभ *stōbha*, which is a verbal noun from स्तुभ् *stubh*, 'to praise,' and means 'praise,' is modified as स्तोम *stōma*,[1] 'a hymn,' 'sacrifice' and 'multitude,' by the change of भ *bh* into म *m*. As शुभ् *śubh*, 'good,' is contracted into सु *su*,[2] meaning 'good,' so is स्तुभ् *stubh* contracted into स्तु *stu*, 'to praise,' Gr. *θυω*, 'to offer sacrifice,' and is modified as दुव *duva* meaning 'to serve' as in दुवस्यति *duvasyati*. From स्तुभ् *stubh* we can derive लुभ् *lubh*, 'to covet' (Ang.-Sax. *lufian*, 'to love'); or it may better be referred to वृक *vṛka* of the Third Group.

64. I have hitherto spoken of the modifications undergone by the original word स्वस् *svas* and स्वर् *svar* in their monosyllabic forms, and now I shall take up a dissyllabic form अस्वर् *asvar*, which leads us to आत्मन् *ātman*, a word from which स्वस् *svas* and स्वर् *svar* seem to have

[1] As स्तोभ *stōbha*, changed into स्तोम *stōma*, originally means 'a praise' or 'collection of praises' and then comes to mean 'any collection;' similarly perhaps स्तव *stava*, 'a praise' from स्तु *stu*, 'to praise,' becomes स्तवक *stavaka* by the addition of the termination क *ka* and means 'a praise' or 'a collection of praises' and from this meaning passes also to that of 'a collection as of flowers.'

[2] Vide p 14

... derived, and which I have taken as the representative of this Group. आत्मन् *ātman* means in Sanskrit 'life,' 'soul,' 'breath,' &c., of which meanings the most original seems to be 'breath' and 'life,' each of which is a concomitant of the other (p. 14). To it are traceable Gr. *αυτος*, 'self,' *ατμος*, *ατμις* (*ιδος*), 'vapour,' *ατμη*, 'smoke,' 'heat,' *ανεμος*, 'wind,' *ασθμα* (*τος*), 'hard-drawn breath,' Lat. *animus*, 'the spiritual principle of life in man,' *anima*, 'air, breeze, wind.' The Lat. *elementum* and Eng. *element* are to be derived from the Sans. आत्मन् *ātman*, the final *n* of which is doubled by the addition of अम् *am*, and then the second *n* is hardened into त *t* as in *mentes* = *men* + *es*, plural of the Latin word *mens*, 'intellect.' आत्मन् *ātman* is shortened into त्मन् *tman* which also means 'self.'

A similar elision has taken place in Gr. *ασθμα* and has given us *θυμος* which means 'the soul,' 'life,' 'breath,' and corresponds to Sans. धूम *dhūma* and धूप *dhūpa*, 'smoke.'

Sans. बाष्प *bāspa* which means 'vapour,' and Lat. *vapor*, 'steam,' 'exhalation,' and 'vapour,' are modifications of आत्मन् *ātman* which, being changed into आस्म *āsma* by the elision of the final *n* and आस्प *āspa* by the change of म *m* into प *p*, assumes the form of बाष्प *bāspa* by the initial addition of ब *b* (as व *v* in वानर *vānara*, 'monkey,' Gr. *ανηρ*, and Sans. वासर *vāsara*, अतस *atasa*, 'light'). बाष्प *bāspa* is changed into वाप्स *vāpsa* by the interchange of the consonants ष *s* and प *p*, *vāposa* by the insertion of the vowel *o* between प *p* and ष *s*, and *vapor* by the elision of the final vowel अ *a* and the change of *s* into *r*. The form

said to be used by Lucretius, viz., *vapos*, must be a contraction of *ναπος*.[1] The connection of *αυτος*, 'self,' with आत्मन् *ātman*, seems to be a remote one, but if we consider a peculiar orthographical law prevailing in Sanskrit, Greek, Latin and other Aryan languages, the difference can be easily accounted for. The *m* of आत्मन् *ātman* being elided, the preceding vowel is lengthened, as in

Gr. Κεινος 'empty,' Sans. शून्य *śūnya* corresponding to the Epic form *κενεος* in which *εο* stands for य *y* of the Sans. शून्य *śūnya*.

„ Καινος, 'new,' „ कन्या *kanyā*,[2] 'a young girl.'

„ Ταπαινος, „ दमनीय *damanīya*, 'which can be subdued,' from दम् *dam*, 'to subdue.'

„ Κενταυρος, 'a Centaur' „ गंधर्व *gandharva*, a kind of celestial beings (Vide the *Śiras* Group.)

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[1] Compare Tam. ஆவி *āvi* which is derived from आत्मन् *ātman* by the elision of त *t* and न *n*, and the change of *m* into *v*, and does not contain the initial *v* which is found in *vapos*.

[2] कन्या *kanyā* is allied to Gr. Εννεα, Sans. नवन् *navan*, 'nine,' in the former of which I see the full word for new and which is to be connected with Gr. *καινος*. From Gr *εννεος* is derived by contraction *νεος*, Sans. नव *nava*, 'new,' and also Sans नवन् *navan* and Gr. *εννεα*. It is very interesting to see that the Tam புது *pudu*, Tel. కొత్త *kotta* (*kutu*+*a*), Kan. ಪೊಸ *posa* and ಹೊಸ *hosa*, meaning 'new,' are more closely allied to the Gr. *καινος* and *εννεος* than to the Sans. नव *nava*. All these words are traceable to the root कन् *kan*, Gr. *γαναω*, 'to shine,' the idea of brightness producing that of freshness.

Answering to the contracted form of आत्मन् *ātman*, viz., त्मन् *tman*, we see in Latin *pse* and *pte*,[1] in which the initial *a* of आत्मन् *atman* is elided, and the letters त *t* and म *m* are transposed, so that त्म *tma* becomes म्त *mta*, and प *pta*, by the change of म *m* into प *p* as in धूप *dhūpa*, धूम *dhūma*, 'smoke.' These contracted forms come at the end of the pronoun *is* and its casal forms; as, *ipse*, 'the very same' = *is* + *pse*, the final *s* of *is* being elided in the compound; *eapse*, *eampse*, and so on; the other form *pte* occurs in such words as *suopte*, *meopte*, *eopte*, *mepte*, *suumpte*, and the like.

The Sans. त्मन् *tman* is used similarly; e.g.,

दहत्वाभूर्यांचरेदुपत्मन् दोषावस्तर्दीदिवांसमनुद्यून् ॥

IV. 4, 9.

Ihatvābhūryāearedupatman dōsāvastardīdivāṁsamanudyūn.

'O God of fire, thee, shining day and night, man should much serve himself here every day.'

Here त्मन् *tman* is used as an adverb and corresponds to Lat. *pte* which is, however, united with the pronoun to which it refers in the sentence. Corresponding to the Sans. त्मन् *tman* and Lat. *pte*, I see in Greek *θην*,[2] δε and δι, which suffixed to pronouns give them greater force just as Sans. त्मन् *tman* and Lat. *pte* do. But they are added to nouns also without conveying any particular meaning, and in that case are merely enclitical. The two particles δε and

[1] In *ipse*, the final *us* used in the ancient form *ipsus* is shortened into *e* as in *iste* and *ille* which ought to be *istus* and *illus*. (Vide Zumpt's Latin Grammar, p. 107.)

[2] Compare the Dravidian *tān* which is a corruption of Sans त्मन् *tman* and agrees with the Gr *θην*, both in form and meaning.

δι, I think, are contractions of त्मन् *tman*, modified as तन् *tan*, दन् *dan*[1] and then shortened into δε and δι. The Eng. *soul*, Ang.-Sax. *saul*, Icel. *sal*, Goth. *sawala* are connected with Sans. त्मन् *tman* and आत्मन् *ātman*, the त *t* of which is changed into *s* in the above words. But in Eng. *self*, Ang.-Sax. *self*, *silf*, Germ. *selbe*, and Goth. *selba* there is a further modification, viz., the transfer of the final *l* which represents the final *n* of Sans. त्मन् *tman* between the preceding *s* and *f* which answer to the त *t* and म *m* respectively. I may mention here also the Eng. *smell* which is derived from the Low Germ. *smellen*, 'to smoke.' I think that it is connected with the Teutonic words above mentioned and Sans. ध्मा *dhmā*, 'to blow,' Lat. *sibilus*, 'hissing,' and is traceable to Sans. त्मन् *tman*.

65. I shall now take the contracted form of आत्मन् *ātman*, viz., त्मन् *tman*, and show how this prolific small word gave rise to a great number of suffixes, the alliance of which to the original word is very clearly seen in Sanskrit, though not in the allied languages so clearly. The original meaning of the radical word is, as shown already, 'the soul,' 'spirit,' and, when the word is metamorphosed into various forms, each of which serves the purpose of a suffix, these derivatives pass from that original meaning to new meanings. Thus when त्मन् *tman* and its derivatives are added to a noun, they refer to the condition or the state of a thing or a person, and so on; when added to an adjective, they convey the state of being so and so; and, when added to verbs, they indicate the act of doing an action, the object affected by the action, the place where

[1] Compare the suffix *don*, as in *formidon*, which I derive from the suffix त्मन *tman*. (Vide § 65).

the action takes place, and so on. तमन् *tman* is modified as त्वन् *tvan* by the change of म *m* into व *v* and also as त्वता *tvata* and त्वनम् *tvanam*. त्वन् *tvan* corresponds to the Lat. *tio*, and त्वनम् *tvanam*, to the Gr. *συνη* and to the Lat. *tura*; and त्वन *tvana* is changed into त्वर् *tvara* by the insertion of र् *r* for न *n*; e. g.,

Sans. कवित्वनम् *kavitvanam*, 'the state of a kavi or pandit.'

„ महित्वनम् *mahitvanam*, 'the state of being great.'

„ पुरुषत्वता *purusatvatā*, 'the state of a man.'

„ इषित्वता *isitvatā*, 'the state of being excited.'

„ जित्वन् *jitvan*, 'one who has conquered.'

„ सत्वन्[1] *satvan* / Gr. *ετυμον* } 'that which exists.'

Gr. *δικαιοσυνη*, 'righteousness.'

„ *ιεροσυνη*, 'holiness.'

„ *τεκτοσυνη*, 'the art of a carpenter,' (*τεκτον* + *συνη*, in which the final *ν* of *τεκτον* is elided before the suffix *συνη*).

„ *ηγεμοσυνος*, 'belonging to *ηγεμον*, a leader.'

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[1] सत्वन् *satvan*, properly असत्वन् *asatvan* from अस् *as* + अ *a* + त्वन् *tvan* in which अस् *as*, 'to be,' is the root, अ *a*, a connecting particle, त्वन् *tvan*, suffix, corresponds to Gr. *ἑτυμο*, from *εσετυμο* = *εσ* + *ε* + *τυμο*, in which the suffix *τυμο* is a modification of the Sans. त्वन् *tvan*; *εσετυμο* = *σετυμο* by the elision of the initial vowel as in सत्वन् *satvan*, = *ἑτυμο* and *ετυμο* by the elision of the aspirate sound of the initial vowel. (Cf. सत्यस् *satyas*, *ετεος*)

Gr. *γειτοσυνος*, 'belonging to a *γειτον*, a neighbour.'
Lat. *pictura*, 'the art of painting.'
„ *cultura*, 'the art of cultivation.'
„ *mercatura*, 'trade,' 'commerce.'
„ *dictatura*, 'the office of a dictator.'
„ *censura*, 'the office of a censor.'

Sans. इत्वर *itvara* (Lat. *iturus*), 'going.'

„ गत्वर *gatvara*, 'going.'

Lat. *futurus* (Sans. भूत्वर *bhūtvara*), 'which will be or come.'

„ *maturus* (Sans. गत्वर *gatvara*, Gr. *βασυνος*), 'going,' 'speedy,' 'early,' thence 'ripe.'

The suffixes त्वनम् *tvanam*, त्वन् *tvan*, and त्वना *tvanā* are used only in Vedas and are modified as त्वम् *tvam* in the classical Sanskrit. The Prakritic and the vernacular तनम् *tanam* is to be traced to the above त्वनम् *tvanam* and not to the classical त्वम् *tvam*. त्वन् *tvan* is simplified as तन् *tan* and is changed into तात् *tāt* and ताति *tāti* by the change of न *n* into त *t* as seen in Gr. *τατος*, a suffix of the superlative degree of adjectives, which is a corruption of the Sans. तन *tana* as will be shown hereafter. The Sans. तात् *tāt* corresponds to the Gr. *τητ* and Lat. *tat*.

The suffix त्वन् *tvan* is further developed into two syllables as *tuvan* by the insertion of *u* between *t* and *v* and *tudon* by the change of *v* into *d* as in अंडम् *aṇḍam* (अंदम् *andam*), 'egg,' which is a modification of Lat. *ovum* and Gr. *ωον*, originally *ωFον*, by the change of *v* into *d* and the insertion of a nasal before *d*. Compare the Sanskrit suffix एयस् *ēyas*, Gr. *ιδης*, pp. 119-120.

त्वन् *tvan* is contracted into *don* in Latin by the elision

वन् *van* and मन् *man* and added to verbs as धन्वन् *dhanvan*, 'a bow,' कर्मन् *karman*, 'an action.' वन् *van* is modified as वत् *vat* and उस् *us* and added to simple and reduplicated roots to form present and past participial adjectives, as, विद्वान् *vidvān*, 'knowing,' and शुश्रुवान् *śuśruvān*, 'having heard.' Before the suffixes of the nominative dual and plural and accusative singular and dual, the suffix वन् *van* is modified as वन्स् *vans* by the doubling of the final न् *n*, वन्त् *vant* by the hardening of the second न *n* into त *t*, and at last वान्स् *vāns* by the change of त *t* into स *s* and the lengthening of the previous vowel *a*. In the accusative plural and in the singular of other cases वस् *vas* is changed into उस् *us*.

Thus we have,—

	Singular.	Dual.	Plural.
Nom.	विद्वान् *vidvān*	विद्वांसौ *vidvāṁsau*	विद्वांसस् *vidvāṁsas*
Accus.	विद्वांसम् *vidvāṁsam*	विद्वांसौ *vidvāṁsau*	विदुषस् *viduṣas*
Instr.	विदुषा *viduṣā*	विद्वद्भ्याम् *vidvadbhyām*	विद्वद्भिस् *vidvadbhis*

Compare the suffix ईयस् *īyas*, which will be presently mentioned.

It is the same suffix वन् *van*, I think, which, taking the augment ई *ī*, becomes ईवन् *īvan* and then ईयन् *īyan* (cf. इयत् *iyat* for इवत् *ivat*, Gr. *ἰσος*), and also ईयस् *īyas*. The last change takes place in the accusative plural and the following cases; and, in the nominative case and in the accusative singular and dual, ईयन् *īyan* follows the analogy of वन् *van* (as in विद्वन् *vidvan*). Thus we have,—

	Singular.	Dual.	Plural.
Nom.	गरीयान्	गरीयांसौ	गरीयांसस्
	garīyān	*garīyāṁsau*	*garīyāṁsas*
Accus.	गरीयांसम्	गरीयांसौ	गरीयसस्
	garīyāṁsam	*garīyāṁsau*	*garīyasas*

But in the corresponding Gr. *ων*, the final *n* of the original वन् *van* remains unchanged, and in the Lat. *ior* it is changed into *r*.

It is to be remarked here that in the suffixes अत् *at*, मत् *mat*, वत् *vat*, वस् *vas*, ईयस् *īyas* (radically अन् *an*, मन् *man*, वन् *van*, वन् *van*, and ईयन् *īyan*), Lat. *en* and *men*, and Gr. *αν*, *ον* and *εν*, which are modified as अंत् *ant*, मंत् *mant*, वंत् *vant*, वंस् *vaṁs*, and ईयंस् *īyaṁs*, Lat. *ent* and *ment*, Gr. *αντ*, *οντ* and *εντ* respectively, the final न् *n* of the suffixes which appears in the form of त् *t* in some cases, is doubled, the second *n* is hardened into *t*, and in वस् *vas* and ईयस् *īyas*, the त *t* is changed into स *s*, and the previous vowel is lengthened or the first *n* is elided. The same remark applies to the final न *n* of मान *māna* and आन *āna* which are modified as *bundus* and *endus* through the forms *bunnus* and *ennus*, in each of which *n* is doubled and the second *n* is changed into *d*.

Even the corresponding superlative suffix इष्ठ *iṣṭha* seems to be a modification of वस् *vas* which, taking the augment ई *ī*, becomes ईवस् *īvas* and then ईयस् *īyas*, as shown before; and this ईयस् *īyas* is shortened into इस् *is* and, taking the termination *a*, becomes इस्स *issa* and, with the second स *s* hardened into त *t*, इस्त *ista*, Gr. ιστος. But in Sanskrit, इस्त *ista* is modified as इष्ठ *iṣṭha* by the aspiration of *t*. This suffix is found in Latin only in *magister*, *minister* and *sinister*. *Magister*, I think, is composed of *magnus* + *ist* + *ter*, corresponding to Sans. महत् *mahat* + इष्ठ *iṣṭha* + तर *tara* and Gr. μεγαλ + ιστ + τερος, so that *magister* would be exactly equal to Sans. महिष्ठतर *mahiṣṭhatara* and Gr. μεγιστοτερος. The word, then, must contain two suffixes, the first, *istus*, superlative, and the next, *ter*, comparative, as we have in Sans. श्रेष्ठ *śrēṣṭha*, 'excellent,' श्रेष्ठतर *śrēṣṭhatara*, 'more excellent,' श्रेष्ठतम *śrēṣṭhatama*, 'most excellent,' taking the superlative श्रेष्ठ *śrēṣṭha* itself as positive. Similarly, *minister* = *minus* + *ist* + *ter*. The word *sinister* may be distributed in the same way, e. g., *sinus* (crooked) + *ist* + *ter*, *sinus* being closely allied to Sans. जिह्म *jihma*, 'crooked,' the idea of the left side originating from the fact of a man's inability to do a work directly with the left hand, that is, his doing the work crookedly with the left hand.

I cannot, with some philologists, consider *magister* and *minister* as composed of the comparative degrees of *magnus*, that is, *major* and *minor*, in which case the words *magister* and *minister* must be spelt *majoster* and *minoster* respectively, even if we suppose that the final *r* of *major* and *minor* is changed into *s* before the suffix *ter*.

मन् *māna* is added to the Atmanepadi roots to indicate the agency of a present action and is modified as मान *māna* by the addition of अ *a*, and the lengthening of the preceding vowel अ *a*, but in Gr. μενος the vowel is not lengthened. In Latin, in addition to such modifications as *mnus*, *minus* and the like, which are found in Greek also, it has undergone a transformation which has thoroughly concealed its alliance to the original Sans. मन् *man* and baffled the investigation of the greatest scholars. The Sans. मानस् *mānas* becomes मन्नस् *mannas* by shortening the vowel आ *ā* of मा *mā* and doubling, in consequence, the following consonant न *n*; then बन्नस् *bannas* by the change of म *m* into ब *b*; and at last *bundus* by inserting द् *d* instead of the second न *n*, which process serves the purpose of strengthening the first.[1] This termination is added to roots of the first conjugation chiefly with the signification of the present participle and with a reference to the fulness of the action, as *cogitabundus* from *cogito*, *gratulabundus* from *gratulare*, *errabundus* from *errare*; and also to some roots of the third conjugation, as *fremebundus*, *gemebundus*, *furibundus*, *nitibundus*. But when the root does not take any augments as अ *a*, य *y* and अय *aya* (that is शप् *śap* and श *śa*, श्यन् *śyan* and णिच् *ṇic* respectively), the initial म *m* of मान *māna* is elided, as विभ्राण *bibhrāṇa*, 'bearing,' कुर्वाण *kurvāṇa*, 'doing.' The termination आन *āna* is shortened into *andus*, *endus* and *undus* in Latin as मान *māna* into *bundus*. Thus we have *amandus*, *scribendus*, *potiundus*, *audiundus*.

[1] Vide my remark on the suffixes अत् *at*, वन् *van*, मत् *mat*, &c., p. 110.

[illegible] मन् *man* and द्रुन् *dru* I would derive [illegible] अत् *at* (Gr. *ατ* and Lat. *ra*, which are [illegible] to carry the present tense and [illegible] not the augments स्य *sya* and स *sa* [illegible] the future and past tenses respectively, as,

Sans. द्रवत् *dravat*, Gr. λυον, 'dissolving.'

„ द्रोष्यत् *drōshyat*, „ λυσον, 'about to dissolve.'

„ द्रुसत् *drusat*, „ λυσαν, 'that has dissolved.'

The suffix आन *āna* is added to the Átmanēpadi roots with the temporal augment स *sa* which is a sign of the past tense; as,

मंदसान *mandasāna*, 'having joyed or having been happy.'

धियसान *dhiyasāna*, 'having thought or contemplated.'

सहसाम *sahasāma*, 'having born,' by the change of *n* into *m*.[2]

The temporal augment स *sa* is changed in Latin into *c* (*k*) in the corresponding forms, and आन *āna*, into *undus*.

Thus the part सान *sāna* in the above forms appears in Latin as *cundus* = *c* (*k*) + *undus*, as in

Lat. *facundus* (Sans. भासान *bhāsāna*), 'eloquent,' radically 'having spoken.'

„ *iracundus*, 'irascible,' radically 'having been angry.'

„ *verecundus*, 'full of bashfulness,' radically 'having felt shame.'

In the above forms the Sanskrit particle स *s* is changed into *c* (*k*) as in the following list:—

Sans. सूर *sūra*, 'powerful,' Gr. κυρος, 'power.'

„ युवस् *yuvas*, Sans युवाकु *yuvāku*, 'bright.'

[1] Vide my remark on it, p 110. [2] Vide p. 129

Sans. ईषत् *īsat*, a corruption of एतत् *etat*, 'this,'	Gr. ηκα, 'little;' ησσων, (ηκιων), εσσων (εκιων), 'less.'
„ स्पश् *spaś*, 'to shine,'	Sans. क्वथ् *kvath*, 'to boil.'
„ सम् *sam*,	Lat. *con*, 'with.'
„ एष *ēṣa*, 'this,'	Sans. एक *ēka*, 'one,' the words for 'one' in the Aryan languages being traceable to the pronoun 'this.'
„ साम् *sām*, the gen. pl. suffix of pronouns, which, as well as the gen. sing. suffix of nouns and pronouns स्य *sya*, I hold to be a corruption of स्वम् *svam*, 'possession' and which is changed into नाम् *nām* as in रामाणाम् *Rāmāṇām*, 'of Ramas.'	„ कम् *kam*, the genitive plural suffix as in युष्माकम् *yuṣmākam*, 'of you,' अस्माकम् *asmākam*, 'of me.'
Gr. Ισος, 'equal,' which is a modification of इयत् *iyat*, (q.v.)	Lat. *equus* in which *q* (*k*) stands for the σ of Ισος.
Sans. श्वशुर *śvaśura*, originally स्वसुर *svasura*, from स्वसृ *svasr*, 'daughter.'	Gr. ἑκυρος.

Compare also the Table given further on, in which the change of श *ś* into क *k* has been illustrated.

The same change appears to have taken place in the temporal augment of the perfect and pluperfect participial adjectives in Greek.

The suffix अत् *at* with the temporal augment स *s* seems to have been changed into κοτ by the change of स *s* into κ. κοτ is added to the reduplicated roots to form perfect participial adjectives. Thus we have λελυκως (stem λελυκοτ) answering to a Sanskrit form such as दुद्रुसत् *dudrusat* = λελυκοτς where the final τ of the stem λελυκοτ is cut off before ς.

If this view be correct, we may, in conformity to the grammatical construction, designate those forms 'aorist participial adjectives' instead of 'perfect participial adjectives.'

But a better explanation of the form λελυκοτ is found in comparing it with Sans. दुद्रुवस् *dudruvas*, the past participial adjective of द्रु *dru*, of which the final स *s* corresponds to the final τ of λελυκοτ and the penultimate syllable व *va*, to the corresponding syllable κο, the root द्रु *dru*, to λυ, and दु *du*, to λε. From this it would follow that the forms दुद्रुवस् *dudruvas* and λελυκοτ are identical and that the syllables व *v* and κο are allied. The question then would be, which of them is original and which, derived? The solution is not difficult. The form दुद्रुवस् *dudruvas* is satisfactorily accounted for by distributing it as दु *du* + द्रु *dru* + वस् *vas*, दु *du* being the reduplication, द्रु *dru*, root, and वस् *vas*, the termination; and as the forms दुद्रुवस् *dudruvas* and λελυκοτ are constructed on the same principle and are identical, the syllable κο which corresponds to व *va* must be a corruption of the latter.

If this theory be right, it may be applied to many of the perfect forms in Greek ending in *κα*, such as,

Gr. *πεπλυκα*, Sans. पुप्लाव *puplāva*, *πλυ*, 'to wash,' प्लु *plu*, 'to float.'

„ *λελυκα*, Sans. दुद्राव *dudrāva*, *λυ*, द्रु *dru*, 'to dissolve.'

„ *πεφυκα*, Sans. बभूव *babhūva*, *φυ*, भू *bhū*, 'to be.'

„ *εκτακα*, Sans. चिक्षाय *cikṣāya*, *κτειν*, क्षिण् *kṣiṇ*,[1] 'to kill.'

„ *τετακα*, (Sans. तिताय *titāya*), *τειν*, तन् *tan*, 'to extend.'

„ *εσβηκα*, (Sans. शिश्माय *śiśmāya*), *σβε*, श्रम् *śam*, 'to quench,' appearing in Σβεννυμι, शम्नामि *śamnāmi* as given in Yaska's Nirukta, II. 19.

„ *ἑστηκα*, Sans. तस्थौ *tasthau*, *στο*, स्था *sthā*, 'to stand.'

„ *δεδωκα*, Sans. ददौ *dadau*, *δο*, दा *dā*, 'to give.'

In *πεπλυκα*, *λελυκα* and *πεφυκα* we clearly see that the *κα* must be a modification of the corresponding part व *va* of the Sanskrit forms. In *εκτακα*, the part *κτει* of *κτειν* is to be taken as the radical part,[2] so that *κτει* + *κτει* becomes *κτεκτει*, *κεκτει* and at last *ἑκτει* by the change of the initial *κ* into *h*. From this we obtain *εκτει* by the loss of the aspirate sound. By the addition of the first person singular suffix *α*, *εκτει* becomes *εκτειγα*, by the insertion of

[1] Compare सृण् *sṛṇ*, वृण् *vṛṇ*, लीन् *līn*, हिन् *hin*, and स्पृण् *spṛṇ*, Note 1, p 79

[2] In that case, the *ν* of *κτεινω*, which appears before the first pers. sing. suffix *ω*, must be treated like the *n* of *no* of चिणोमि *kṣiṇōmi* which will be taken as the augment नु *nu* (that is श्नु *śnu* according to Pānini), if it disappears in the other tenses as चिक्षाय *cikṣāya*; and, if not as in चिक्षेण *cikṣēna*, क्षिण् *kṣiṇ*, 'to kill,' it will be treated as the radical part.

y to fill up the hiatus between the vowels *ει* and *α*, and it is modified as *εκτακα* by the change of *y* into *l*. Similarly in *τετακα* and *εσβηκα*,[1] *τει* and *σβε* are the radical parts of the verbs *τεινω* and *σβεννυμι*, and *κα*, a modification of *y* which occurs in the bracketed Sanskrit forms which are conceivable, if we have such verbs as तैनोमि *tainōmi* and श्मिनामि *śminānmi* instead of तनोमि *tanōmi* and श्नाम्नामि *śnamnāmi*, and if we take तै *tai* of तैनोमि *tainōmi* and श्मि *śmi* of श्मिनामि *śminānmi* as the radical parts.

In the remaining forms *ἑστηκα* and *δεδωκα*, the final *κα* must also be a corruption of *ya*; e. g.,

στο + στο + α = στεστηγα = σεστηγα = ἑστηκα.

In support of this theory, I may adduce the fact that य *y* is changed into स *s* in a similar way in the following grammatical forms, such as दासीष्ट *dāsīṣṭa*, 'may he give' = दा *dā* + ईस्त *īsta*, wherein दा *dā* is the root, ईस् *īs*, optative augment before the Ātmanōpadi terminations, (the corresponding augment before the Parasmaipadi terminations being आस् *ās*), becomes दायीष्ट *dāyīṣṭa* and then दासीष्ट *dāsīṣṭa* by the change of य *y* into स *s*.[2] Similarly अधासीत् *adhāsīt*, 'he drank' = अ *a* + धा *dhā* + इ *i* + स् *s* + त् *t*, wherein इ *i* is a connective augment, स् *s* the

[1] The aspirate sound of the initial *e* is lost.

[2] In the dual दासीयास्ताम् *dāsīyāstām*, there is a peculiar metathesis, as दासीयास्ताम् *dāsīyāstām* = दा *dā* + ईस् *īs* + आ ताम् *ātām* = दा *dā* + ई *ī* + आ *ā* + स् *s* + ताम् *tām*, by the transposition of the initial vowel आ *ā* of the suffix आताम् *ātām* between ई *ī* and स् *s*, = दायीयास्ताम् *dāyīyāstām* = दासीयास्ताम् *dāsīyāstām*.

temporal augment, and त् *t*, personal suffix, becomes अधासि स्त् *adhāsist*; and as two consonants स्त् *st* cannot remain at the end of the word, the first consonant स् *s* is elided and the previous vowel is lengthened. (Compare πᾶς = παν + ς, 'all,' δίδους = δίδον + ς, 'giving'). Similarly springs from य *y* and व *v* θ in some forms, such as λυθησομαι लविष्ये *lavisyē*, ἐθησομαι याविष्ये *yāyiṣyē*, δοθησομαι दाविष्ये *dāisyē*. But in δειχθησομαι which ought to be properly δειξομαι corresponding to Sans. द्रक्ष्ये *drakṣyē*, 'I shall be seen,' θ is inorganically inserted as in अरम्सीत् *aramsīt*. (Vide, p. 119.)

In the following κα is inserted by wrong analogy:—

Gr. ἑσταλκα, तस्थाल *tasthāla*, στελλω, 'to set,' स्थल् *sthal*, 'to be.'

„ εσπαρκα, चकार् *cakāra*, (σ) περω, 'to sow,' Sans. किर् *kir* (क्र *kr*), 'to scatter.'

„ πεπεικα, बुबोध *bubōdha*, πειθω, बोध् *bōdh*, 'to advise,' πεπειθκα becoming πεπεικα by the elision of θ.

„ εσπεικα, श्रश्वास *śaśvāsa*, σπενδω, 'to offer an oblation,' श्वस् *śvas*, 'hope,' εσπενδκα becoming εσπεικα, by the elision of νδ.[1]

Similar to this is the use of र् *r* which is derived from

[1] I see a similar usage in the Dravidian languages, in which the change of *y* and *v* into *k* takes place in many grammatical forms and the *k* so derived is inorganically inserted in other forms not requiring it; thus, in Tam நடக்க *nadakka*, உறைக்க *uraikka*, which are respectively modified from நடவ *nadava* = நட *nada* + அ *a*, 'to walk,' and உறைய *uraiya* = உறை *urai* + அ *a*, 'to say,' in which நட *nada* and உறை *urai* are roots and அ *a* infinitive suffix. From the analogy of such wrong forms we get கற்க *kaṟka*, 'to learn,' which stands for கல்ல *kalla*, and நிற்க *niṟka*, 'to stand,' for நில்ல *nilla*, from the roots கல் *kal*, 'to learn,' and நில் *nil*, 'to stand.' (Vide Vol. II.)

य *y* and स *s* as in एधेरन् *ēdhēran* = एधेयन् *ēdhēyan*, 'they may grow' = एध् *ēdh* + ईय् *īy* + अन् *an*; एधिषीरन् *ēdhiṣīran*, 'may they grow' = एध् *ēdh* + ईस् *īs* + अन् *an* = एधियीसन् *ēdhiyīsan* = एधिषीसन् *ēdhiṣīsan* by the change of य *y* into स *s* = एधिषीरन् *ēdhisīran* by the change of the second स *s* into र *r*; शेरते *śēratē* = शेयते *śēyatē* = शे *śē* + अते *atē*. The र *r* which is so derived from य *y* and स *s* and the स *s* derived from य *y* as in अधासीत् *adhāsīt* as shown above, are inserted in forms which do not require them, as संविद्रते *saṁvidratē*, 'they feel,' for संविदते *saṁvidatē*, अगृभ्रन् *agṛbhran*, 'they took,' for अगृभन् *agṛbhan*, अरमसीत् *aramsīt*, 'he played,' for अरमीत् *aramīt*. (Vide Note 1, p 27.)

It is worth notice here that, as व *v* is changed into क *k*, and य *y* into क *k*, स *s* and र *r*, य *y* is changed also into δ. Thus, the final δ in the feminine nouns and adjectives ending in ι in Greek is traceable to the Sans. य *y*, as in πατρις (ιδ), 'native land,' φροντις (ιδ), 'thought,' 'care,' πεντηκονταετις (ιδ), feminine form of πεντηκονταετης, 'lasting fifty years,' θερμαστρις (ιδ), 'fire tongs,' (θερμαστρα, 'oven, furnace,') θερμαστις (ιδ), 'boiling kettle,' (θερμανσις (εως), 'heating,') Θετις (ιδ), सिंधु *sindhu*. The δ in these and other nouns and adjectives similarly declined cannot belong to the stems as these end in vowels only; for Gr. πατρις must be equal to Sans. पितृ *pitr* + ई *ī* = पित्री *pitrī*, the final ई *ī* of which being shortened in πατρις, the word should be considered as an इकारांत *ikārānta*, that is, a stem ending in इ *i*, and declined like Sans. मति *mati*. Compare πατρα, another form used instead of πατρις. The same remark applies to Gr. θερμαστρις, for it is the feminine form of θερμαστωρ and, consequently, in analogy of the Sans. कर्तर् *kartar*,

mas., कर्त्री *kartrī*, fem., 'doer,' should be θερμαστρη (cf. θερμαστρα), but the final vowel being shortened, it becomes θερμαστρις in the nominative singular. The words θερμαστις and θερμαντις are identical forms, being nouns formed from the verb θερμαινω, 'to heat,' by the addition of the suffixes τι and σι, the only difference being the insertion of the augment ν before τι in θερμαντις. σι and τι are identical with Sanskrit verbal noun suffix ति *ti*.

As for Θετις[1] which is applied to one of the Nereids, who was the wife of Peleus and mother of Achilles, I think it corresponds to, and is a modification of, Sans. सिंधु *sindhu*, 'a river,' the final उ *u* of which is changed into ι in Θετις. The word, therefore, must be a vowel stem and be declined like मति *mati*. From this it would follow that the δ appearing in the declension of the above nouns cannot be a part of the stem, but must be an outgrowth of the orthographical changes which take place when the casal suffixes are affixed to the stem; thus,

SINGULAR.	DUAL.	PLURAL.	
Θετις	Θετιδε	Θετιδες	*Nom.*
——δα	——δοιν	——δας	*Acc.*
——δος[2]	——δοιν	——δων	*Gen.*

[1] Θετις seems to be identical with Θητυς, differing only in form slightly I have shown in the *Salila* Group the alliance of these two words to the Sans. सिंधु *sindhu*, 'a river,' 'ocean,' and through it have traced them to the word सलिल *salila*, so that the radical meaning of those words is 'water.' The above etymology receives support from a remark of Mr. Gladstone made in his Juv. Mun., p 343. He says. 'With reference to the etymology of this name, it is perhaps worthy of remark that the only office of mediation at all resembling hers is ascribed to Tethus who with her husband Okeanos gives shelter and nurture to Here, at the great crisis when Zeus was thrusting his father Cronos down to the under world.'

[2] In some nouns the δ declension alternates with the ι declension, as in Ιβιος and Ιβιδος, the gen. sing. of Ιβις, 'the ibis.'

Now comparing the above declensional forms with the corresponding ones of मति *mati*, we can easily see that the δ is referrible to the *y* which makes its appearance in some forms such as मतयस् *matayas* and मतये *matayē*. But this *y* appears uniformly in all casal forms in the declension of such nouns as धी *dhī* with which, therefore, we may compare the declension of Θετις better.

SINGULAR.	DUAL.	PLURAL.	
धीस् *dhīs*	धियौ *dhiyau*	धियस् *dhiyas*	*Nom.*
धियम् *dhiyam*	धियौ *dhiyau*	धियस *dhiyas*	*Accus.*
धियस् *dhiyas*	धियोस् *dhiyōs*	धियाम् *dhiyām.*	*Gen.*

Now, if we call Θετις a consonant stem, we may with equal propriety call धी *dhī* also the same. But धी *dhī* is only a vowel stem and the य *y* appearing in its declension is only an offshoot of the rules of Sandhi, and the declension of धी *dhī* and Θετις are very similar, the only difference being that the former is a long vowel and the latter a short vowel stem. From this it follows that धियस् *dhiyas*, &c., and Θετιδες, &c., being equal, part to part, the letter δ must be a modification of *y*.[1]

Compare also the Greek and Sanskrit patronymics in which the δ of Greek answers to the य *y* of Sanskrit;—

Sans. आत्रेय *Ātrēya*, descending from अत्रि *Atri*, Gr. Ατριδης.

[1] Prof. Bopp says: "The Greek termination ιδ, the δ of which is undoubtedly an inorganic affix, is, however, in so far ambiguous, that its ι is frequently the abbreviation of a Sans. ī, ... so we might also regard the said Greek formations in ιδ as corresponding to the Sanskrit formations in ī and therefore derive, e. g., γραφιδ from a to-be-presupposed masculine base γράφο or γραφὸ in the same way as, e. g, στρατηγ'-ιδ, 'female leader of an army,' comes from στρατηγό; κορω'-ιδ from κορωνο." (Comparative Grammar, Vol. III, p. 1313).

Sans. आश्वपतेय *Āśvapatēya*, descending from अश्वपति *Aśvapati*, Gr. Ἱπποταδης, from ἱπποτης = ἱππο + ποτης (ποσις, पति *pati*)

Sans. नादेय *nādēya*, 'sprung from a river,' नदी *nadī*, 'a river,' Gr. Ναιας.[1]

I may mention here a similar change of य *y* into other consonants such as *ss*, *z*, and *t*, as,

Greek	Sanskrit
φυλασσω, 'I watch,'	मीलयामि *mīlayāmi*, 'I shut'
αλλασσω, 'I change,'	अन्ययामि *anyayāmi*.
αφασσω, ἁφαω 'I handle,'	ग्राभयामि *grābhayāmi*.
πατασσω, 'I beat,'	पाटयामि *pāṭayāmi*.
δοξαζω, 'I believe,'	दीक्षयामि *dīkṣayāmi*.
θοαζω, 'I move,'	जावयामि *jāvayāmi*.
κραυγαζω, 'I scream,'	क्रोशयामि *krōśayāmi*.
σχεδιαζω, 'I do off-hand,'	क्षण्ययामि *kṣaṇyayāmi* (from क्षण *kṣaṇa*, 'a moment' + य *y* = क्षण्य *kṣaṇya*, 'momentary'.)
ιαπτω, 'I send,'	यापयामि *yāpayāmi*.
καλυπτω, 'I conceal,'	गर्भयामि *garbhayāmi*.
κολαπτω, 'I hew,' allied to γλυφω and γραφω	ग्रावयामि *grāvayāmi* (from ग्रावन् *grāvan*, 'stone.')
δαπτω, 'to devour,'	जेमयामि *jēmayāmi*. / तेवयामि *tēvayāmi*.

[1] The Sans. नद *nada*, 'a river,' is softened into Gr. ναιος which, taking the suffix αδης, becomes ναιαδης and then shortened into ναιας (stem ναιαδ).

In the above examples $\sigma\sigma$ and ζ and τ are inserted for the य *y* of the Sanskrit words. The change of *y* into *t* does not take place directly, but through *s*; as यापयामि *yāpayāmi* = $\iota\alpha\pi\alpha\jmath\omega$ = $\iota\alpha\pi\jmath\omega$, by the elision of the *a* preceding *y* = $\iota\alpha\pi\sigma\omega$, by the change of *y* into σ and $\iota\alpha\pi\tau\omega$ by the hardening of σ into τ.

I may mention here a similar change of *y* into *g* which I suppose to have taken place in the following verbs :—

Lat. *mitigo*, Sans. म्रदयामि *mrudayāmi*, 'I soften,' मृदु *mṛdu*, Lat. *mitis*, 'soft.'

„ *castigo*, „ शुद्धयामि *śuddhayāmi*, 'I purify,' शुद्ध *śuddha*, Lat. *castus*, 'pure.'

„ *fumigo*, „ धूपयामि *dhūpayāmi*, 'I cause to smoke,' धूप *dhūpa*, Lat. *fumus*, 'smoke.'

The latter parts in the above Latin verbs are considered as a contraction of *ago*, 'to make.'[1]

From the above examples it is clear that in $\lambda\epsilon\lambda\upsilon\kappa\sigma\tau$, the termination वस् *vas* is changed into $\kappa\sigma\tau$ by the insertion of κ for व *v*. We may therefore lay down a general rule that वस् *vas* is changed into $\kappa\sigma\tau$ after roots ending in vowels, and, after those ending in consonants, the initial *v* is elided. But in the irregular form $\lambda\epsilon\lambda\epsilon\iota\chi\mu\sigma\tau\epsilon\varsigma$ (लेलिङ्कतस् *lēlihvatas*) the original form of वस् *vas*, viz. मत् *mat*, appears as suffix, as $\lambda\epsilon\lambda\epsilon\iota\chi\mu\sigma\tau = \lambda\epsilon\iota\chi + \lambda\epsilon\iota\chi + \mu\sigma\tau$, $\lambda\epsilon\iota\chi\omega$, 'to lick.'

The aorist participial adjective $\lambda\upsilon\sigma\alpha\sigma$ (stem $\lambda\upsilon\sigma\alpha\nu\tau$) has

[1] In the Dravidian languages also the change of *y* and *v* into *s*, *t*, *g*, *d*, *l*, *r* and other letters frequently occurs and has been illustrated in Volume II.

already been compared with द्रुसत् *drusat*, the past participial adjective from द्रु *dru*, 'to dissolve.' (p. 113.)

Next वन् *van* and मन् *man* used to indicate possession are changed in Latin and Greek as follows:—

Lat. *formōsus*, 'beautiful' = *forma* + *vat* + *us*.

„ *formidōlosus*, 'dreadful' = *formidon* + *vat* + *us*, in which the final *n* of *formidon* is changed into *l*.

„ *dives*[1] (*itis*), Sans. रैवत् *raivat* (p. 51) = Sans. रैस् *rais* (Lat. *res*) + वत् *vat*.

„ *opulus* (*entes*), Sans. अपसवत् *apasavat*, 'rich,' Lat. *oper* (Sans. अपस *apasa*) + *vat*.

„ *Neptunus*, 'Neptune,' is a contraction of Sans. नभस्वत् *nabhasvat* meaning 'having नभस् *nabhas*, water,' and so applied to the God of ocean, + अस् *as* = नभस्वंतस् *nabhasvantas* = Nepsantus = Neptunus, wherein the *a* of भ *bha* is elided and भ् *bh* is changed into *p*, *s* is changed into *t*, and the part *antus*, into *ūnus*.

Gr. μελιτοεις,—εσσα-εν, Sans. मधुमत् *madhumat*, Gr. μελιτ + ο + Fες, wherein the ο is a nexus; Gr. τυροεις, 'like cheese,' from τυρο + Fες.

„ Διονυσος, 'Bacchus, the god of wine, vineyards and dramatic poetry' = दिवस् *divas* + वत् *vat* + अस् *as* = Διον + υς + ος by the change of दिवस् *divas* into दियस् *diyas* and then into Διον. Compare the Latin suffix *osus*.

„ Τριτων, 'Triton, a sea god, son of Poseidon,' (प्रचेतस् *Pracētas*) and Amphitrite' = सरस् *saras* + वन् *van*

[1] Also shortened into *dis* (*ditis*).

(सरस् *saras*, 'water') = τριτ + ων, where सरस् *saras* is contracted into τριτ.[1] Similarly,

Gr. Ανδρων, 'men's apartment' = ανηρ + *van* = ανδρ + ων.

„ Ιππων, 'a stable' = ἱππο + *van*.

„ Τιταν, 'A Titan, applied to a race of gods placed beneath Tartarus, or, according to the Hesiodic Theogony, to the six sons and six daughters of Uranus and Gaia; laterly applied to the sun; = दिवस् *divas* + वन् *van* = तित् *tit* + वन् *van* by the contraction of दिवस् *divas* into दिस् *dis* and then into τιτ (cf. दिति *diti*) and then = Τιταν.

„ Τιθωνος,[2] 'Tithonos, brother of Priam and husband of Aurora and father of Memnon'; = सिंधु *sindhu* + मन् *man* + अस् *as* in which मन् *man* is changed into ων.

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[1] The same word सरस् *saras*, 'water,' is shortened into त्रित *trita*, Gr. τριτος. त्रित *trita* in the Vedas is 'the god of water and air,' and we can infer the same of the Gr. τριτος from the epithet of *Athênê*, τριτογενεια, 'the child of τριτος' (vide the *Salila* Group). We must give up the idea of deriving the word त्रित *trita* from त्रि *tri*, 'three,' or from the alleged Echi word for head, though the word त्रित *trita* is as close to the Sans. शिरस् *śiras*, 'head' as it is to सरस् *saras*, 'water.' (Cox's Mythology, Vol. I, p. 440.)

[2] Similarly the suffix वन् *van* added to मघ *magha* in मघवन् *maghavan* is optionally changed into वान् *vān* and ओन् *ōn* as in मघवानौ *maghavānau*, nom., accus., voc. dual, मघोना *maghōnā* instr. sing., मघोने *maghōnē*, dat. sing.

Gr. Ἄξον, 'axle,' अक्ष *akṣa* + वन् *van* = Ἀξ + ον.

Next वन् *van* and मन् *man* are affixed to verbal roots to indicate *nomen agentis*, the action of the verb, its object and so on, and correspond to Gr. μων, μον, μεν, Lat. *men* and *mentum* and so on. They are changed into उस् *us* as वस् *vas* (originally वन् *van*) is in some oblique cases, as विदुषा *vidusā*, 'by the sage,' विदुषे *vidusē*, 'to the sage,' विदुषः *vidusaḥ*, 'of a sage'; as also वन् *van*, the possessive suffix, is changed in the Vedic language in the vocative singular, as भगवस् *bhagavas*, भगोस् *bhagōs*, भवस् *bhavas*, and भोस् *bhōs*, 'o lord,' भगवन् *bhagavan*, 'lord.'

Sans. यज्वन् *yajvan*, 'a sacrificer,' यज् *yaj*, 'to sacrifice.'

„ धीवन् *dhīvan*,[1] (Gr. θαομων), 'a thinker,' धै *dhyai*, 'to think.'

„ पीवन् *pīvan*, 'one who has become fat,' पै *pyai*, 'to swell.'

„ यजुस् *yajus*, (यज्वन् *yajvan*), 'the Yajur Vēda,' यज् *yaj*, 'to sacrifice.'

„ धनुस् *dhanus*, (हन्वन् *hanvan*), 'a bow,' हन् *han*, 'to kill.'

„ परुष् *parus*, (पर्वन् *parvan*, 'a knot,' परि *pari*, 'end.'

„ जनुष् *janus* (जन्मन् *janman*), 'birth,' जन् *jan*, 'to be born.'

„ चक्षुस् *caksus*, (चक्ष्मन् *cakṣman*), 'eye,' चक्ष् *cakṣ*, 'to say,' 'to proclaim.'

Gr. ἡγεμων, 'a leader.'

„ θεομων, 'a spectator.'

[1] Unādi Sūtra, IV. 114.

Lat. *sermo(n)*, 'a speech,' literally any thing connected, *sero*, 'to connect.'

„ *termo(n)*, 'a boundary,' *tero* (Sans. तॄ *tar*), 'to cross.'

Gr. ποιμην (μεν), 'a herdsman,' ποι, 'grass.'

„ πυθμην (μεν), 'bottom,' from an obsolete root πυθαω, 'to be deep.'

Lat. *segmen* (ĕnis), 'that which is cut off,' from *seco*, 'to cut.'

„ *certamen* (ĕnis), 'a contest or struggle,' from *certo*, 'to contend,' *cerno*, 'to separate.'

„ *velamen* (ĕnis), 'a cover,' from *velo*, 'to cover.'

This suffix *men* is modified as *mentum* by the addition of the suffix *um*, as *men* + *um* = *mennum* by the doubling of *n*, and *mentum* by the hardening of the second *n*[1], as in *velamentum, velamen*, 'cover'; *segmentum, segmen*,' segment,' *argumentum, argumen*, 'argument.'

In *velamen* and *certamen*, the augment ā preceding the suffix *men* and also the ĭ as in *specimen*, and ŭ in *tegumen* are like ē, ĭ, ī in पचेलिम *pacēlima*, 'ripe,' गरिमन् *garimman*, 'greatness,' and भरीमन् *bharīman*, 'wealth.'

त्वन् *tvan* is shortened into त्वम् *tvam* and is suffixed to nouns, adjectives and, in the Vedic language, to verbs also; as,

जनित्व *janitva*, 'parent,' जन् *jan*, 'to be born,' (Uṇādi Sūtra, V. 104, 105).

पेत्वम् *pētvam*, 'nectar,' पा *pā*, 'to drink.'

सोत्व *sōtva*, 'which is to be poured,' सु *su*, 'to pour,' (Rig Veda, X. 160, 2.)

कर्त्वम् *kartvam*, 'action,' कृ *kṛ*, 'to do.'

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[1] Compare *elementum* = *elemen* (आत्मन् *ātman*) + *um*.

We may next proceed to स्म *sma*, Gr. σμος, which are directly derived from त्मन् *tman* by the change of the initial त *t* into स *s* and the elision of the final *n*. Like त्व *tva*, σμος is used both as an adjective and a noun suffix; as,

Sans सूक्ष्म *sūksma*, 'small,' सूच् *sūc*, 'to point.'

Gr. εγκελευσμος, 'encouragement.'

,, βαπτισμος, 'a dipping in water.'

,, κατευθυσμος, 'direction.'

The Latin suffix corresponding to त्वम् *tvam* is *tium*. Compare *tion*, त्वन् *tvan*, in which the letter व *va* is changed into two syllables as *io* in *tio* (*n*), Sans. त्वन् *tvan*; e. g.,

Pretium, 'price' = *pre* + *tium*, in which *pre* is an obsolete root connected with Sans. क्री *krī*, and Gr. πρε, which becomes περ by metathesis as in περναμαι, and πρα as in πρατηρ, Sans. क्रेतृ *krētr*, 'a seller,' πρατος, क्रीत *krīta*, 'sold.'

Initium, 'a going in or entrance' = *in* + *i* + *tium*, *i*, 'to go.'

Exitium, 'a going out' = *ex* + *i* + *tium*.

त्वम् *tvam* is changed in Sanskrit into त्य *tya* corresponding to Lat. *tiu* and forms adjectives as कृत्य *krtya*, and into ष्य *sya* (स्य *sya*) as रुचिष्य *rucisya*, 'agreeable,' 'desirable,' रुच् *ruc*, 'to like,' भुजिष्य *bhujisya*, 'serving,' भुज् *bhuj*, 'to enjoy.'

In धेनुष्या *dhēnusyā*, 'a cow tied up for milking,' the suffix is used with a diminutive force, like the corresponding Greek suffix διον as in βοηδιον.

Corresponding to the Sans. स्य *sya* we have in Greek σιο, as in θυσια, 'sacrifice,' from θυω, 'to sacrifice;' ετησιος, 'a year long,' ετος, 'a year;' Ιθακησιος, 'belonging to Ithaca;' Φλιασιος, 'belonging to the town of Phlius.'

त्वन् *tvan* is modified as तन *tana* and is used as an adjectival suffix corresponding to Lat. *tinu;* as Sans. श्वस्तनस् *śvastanas*, Lat. *crastinus*, 'of to-morrow,' दिवातनस् *divātanas*, 'belonging to the day,' Lat. *diutinus*, 'lasting long' (radically, 'belonging to day.')

It is from this suffix तन *tana* that one set of comparative and superlative suffixes are derived in the Aryan languages, while the other set is produced by the suffix वत् *vat* as already shown (pp. 110-111). तन *tana* is modified as तर *tara* by the change of न *n* into र् *r* as in तृ *tṛ*, Gr. τορ, and Lat. *tor*, suffixes of agency; त्र *tra*, an adverbial suffix of place; and त्रम् *tram*, Gr. τρον, Lat. *trum*, suffixes indicating instrumentality, and the like. These suffixes are derived from तन *tana* as will be shown hereafter. The suffix तर *tara* so formed is used to form comparative degrees of adjectives.

तन *tana* produces also the superlative suffix तम *tama* in Sanskrit by the change of न *n* into म *m* as in सूनु *sūnu*, सूम *sūma* (§ 22), सहसान *sahasāna*, 'having born,' that is, able to bear,' changed into सहसाम *sahasāma*.[1] The change occurs in the following pronominal stems also and deserves notice here. एष *ēsa*, एत *ēta*, एन *ēna* and अन *ana* are all identical forms composed of इ *i*, 'this,' and स *sa*, त *ta*, and न *na*, modifications of the demonstrative pronoun 'he,' and they appear also in the form of अम *ama* and इम *ima*.[2] अनस् *anas* is changed into अनो *anō* by the

[1] Tait Mantra Praśna, I, 11.

[2] Corresponding to इम *ima* (इन *ina*), there must be a form एम *ēma* (एन *ēna*); and the indeclinable particles इव *iva*, 'like,'

Prakritic method of changing अस् *as* into ओ *ō*, and अमो *amō*[1] by the change of न *n* into म *m* and then modified as अमु *amu*, अमू *amū* and अमी *amī*, which are substituted for the declensional forms of अदस् *adas*.

Compare अमो *amō* occurring in the passage quoted in p. 72, अमोहमस्मिसात्वम्सात्वमस्यमोहम् *amōhamasmisātvam sātvamasyamōham*, where I divide अमोहम् *amōhas* into अमो *amō* + अहम् *aham*; for it answers to the word अमू *amū* occurring in a corresponding passage quoted in the previous page, अमूहमस्मिसात्वम्सात्वमस्यमूहम् *amūhamasmisātvam sātvamasyamūham*. (Vide Note 1, p. 71).

As Sans. तनस् *tanas* becomes *tinu* in Latin, so does Sans. तम *tama* become *timu, simu, rimu*, of which *tumu sumu, rumu*, &c., are original forms (Zumpt's Latin Grammar, p. 85). But in Greek, the final न *n* of the Sans. तन *tana* is changed into *t* and produces the superlative suffix *τατο*. To illustrate this change of *n* on the one side into *m* and on the other into *t*, I shall give one example.

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and एव *ēva*, 'thus,' in the earlier language, 'only,' 'certainly,' and एवम् *ēvam*, 'thus,' and 'like,' are modifications of इम *ima* and एम *ēma* respectively This change of म *m* into व *v* has taken place in अवोस् *avōs*, the genitive of अमु *amu*, used in the Rig Veda, X 132. 5

[1] Similarly the nominative singular masculine and feminine form असौ *asau* is to be derived from असो *asō* which is a modification of असस् *asas*, as अनो *anō* is of अनस् *anas*, the other form of अनस्

The masculine suffix अस् *as*, Gr. and Lat. *os*, is changed into अन् *an*, Gr. *ον*, and this अन् *an* is modified as अम् *am* in Sanskrit as in ज्ञानम् *jñānam*. But the न *n* of the same अन् *an* is hardened into त *t* in pronouns as in तत् *tat*, 'that,' यत् *yat*, इतरत् *itarat* (Gr. *ἕτερον*), wherein the final *t* corresponds to the *ν* of Gr *ἕτερον* and *d* of the Lat. *istud*, *illud*.

From तम *tama* is derived Sans. लिम *lima* as in पचेलिम *pacelima* and भिदेलिम *bhidelima*, Gr. *σιμος* and *σινος* as in *κρισιμος*, 'decisive,' *βασιμος*, 'accessible' (p 6), and *γελασινος*, 'laughter;' Lat. *tivus* as in *dativus*, 'giving,' *optativus*, 'wishing.'

In the Gr. *Οφθαλμος*, the suffix लिम *lima* seems to be shortened into *λμο*, thus *Οφθαλμος* = *Οπτ* + *α* + *λμος*, *α* being the connecting vowel, from *οπτω*, 'to see' (Sans. अक्ष् *aks*). The word, therefore, means 'that which sees,' that is 'the eye.'

तन *tana* yields तर् *tar*, Gr. *τωρ* and Lat. *tor*, is shortened into न *tna* and then modified into नु *tnu* and also स्नु *snu*. तर *tara* is shortened into त्र *tra*, Lat. *tru* and *tra* and assumes in Greek the forms of *θρο*, *θρα*, *τλο*, *τλα*, *θλο* and *θλη*, and also of *δνο* as in *λεπαδνον*, 'a broad leather strap,' from *λεπω*, 'to strip off the husks,' *εχιδνα*, 'a viper,' 'a monster having the upper part of the body of a woman and the lower part of that of a serpent,' from *εχις*, 'a viper;' *Αριαδνη*, from *αρειος*, 'warlike,' originally 'good,' Sans. अर्ह *arha*; and *Ευαδνη*, from *ευ*, 'good,' Sans. सु *su*. Evadne[1] was the daughter of Iphicles of Argos, of whom

[1] The Sans. सुंदरी *sundarī* is closely allied to Gr. *Ευαδνη*, सु *su* answering to *ευ* and तरी *tarī* to *δνη*. Radically the word must be सुतरी *sutarī* and then modified as सुंदरी *sundarī*.

Apollo was enamoured. But she rejected his love and married one of the seven chiefs who went against Thebes. Her husband was killed by Jupiter with thunder stroke for his blasphemy, and she perished with him.

Ariadne was the daughter of Minor II, king of Crete, by Pasiphae. She loved Theseus and was married by him. But when she was pregnant she was forsaken by him in the island of Naxos.

In these words the suffixes *δνα* and *δνη* are added to *εχις* and *αρειος* and *εν*.

From तर् *tara* is derived the adverbial suffix त्र *tra* and from तन *tana*, तस् *tas* (Gr. *θεν*) and तात् *tāt*.

There are many more suffixes which may be included in the list; but as I have to treat of the subject at full length in my Comparative Grammar of Sanskrit, Greek and Latin, I content myself with what I have said.

66. I have to observe here that if the above genealogy of the Sanskrit, Greek and Latin suffixes be correct, it would follow as a corollary that most of the personal pronouns in the above languages which are allied to them both in form and meaning are traceable to the same sources त्मन् *tman*, and आत्मन् *ātman*; for त्मन् *tman* is modified, as shown above, into त्मत् *tmat*, त्वत् *tvat*, त्वनम् *tvanam* त्वता *tvatā*, त्वत *tvata*, त्य *tya*, स्य *sya*, तन *tana*, तम *tama*, तात् *tāt*, Lat. *don*, *gon*, Sans. मान *māna*, Gr. *μενο*, Sans. *man*, वन् *van*, म *ma*, व *va*, Lat. *ion* (य *ya*), &c.

Similarly आत्मन् *ātman* may be modified in the first person as अस्मन् *asman*, अस्म *asma*, अहम् *aham*, आव *āva* by the change of अस्म *asma* into आम *āma* and by the insertion of व *v* for म *m*; वयम् *vayam* properly अवम् *avam*

which, by the initial addition of व *v*, becomes ववम् *vavam* and then वयम् *vayam* (Comp. यूयम् *yūyam*); मा *mā* a shortened form of आम *āma* and न *na* which is to be derived directly from म *ma*. In these forms the general meaning of आत्मन् *ātman*, viz., 'a soul' or 'spirit,' is modified by reference to the speaking 'soul,' that is, the person who speaks, or, in one word, 'I.' In the second person the same radical word आत्मन् *ātman* is modified as उस्मन् *usman*, युष्म *yusma* (properly उस्म *usma*), युव *yuva* (उस्म *usma* being changed into उम *uma* and उव *uva* by the change of म *m* into व *v* as in आव *āva*, and at last युव *yuva* by the initial addition of य *y*), यूयम् *yūyum*, उवम् *uvam* modified as युवम् *yuvam* and यूयम् *yūyam* by the change of व *v* into य *y*, त्वत् *tvat*, त्व *tva* (Gr. σφεις, you, *pl.*) and व *va* which is a contraction of उव *uva*. In these forms, आत्मन् *ātman* restricts its meaning to the hearing soul, that is, the person that hears, in one word, 'thou.' Just as आत्मन् *ātman* modified as अस्मन् *asman* and उस्मन् *usman* came to mean 'I' and 'thou' respectively, so did it come to mean 'he' under the form त्व *tva*, Gr σφεις, 'they' (masc. pl), σφεα (neut. pl.), σφων (gen. pl.). This त्व *tva* is modified as त्य *tya* and स्य *sya* by the change of व *v* into य *y* and also into त *ta* and स *sa* by the elision of य *y*. The same त्व *tva* passes from the meaning of 'he' to that of 'who,' both inter. and rel., under the modified forms क्व *kva*, Lat. *qua*, and Teut. *hva*, wherein the त *t* of त्व *tva* is changed into क *k*, and ह *h*. This क्व *kva* is developed into two syllables as कव *kava*,

कय *kaya* and किय *kiya*, and shortened into क *k* and य *y*. कव *kava* is changed in Greek into ὁπο as in ὁποσος in which the initial क *k* is changed into ϝ *h*, and व *v* into π, and corresponding to which we may conceive such a form as कवावत् *kavāvat* (that is कियत् *kiyat*); and as in also ὁποιος which is shortened from ὁποσος as ποιος and κοιος from ποσος and κοσος (p. 138). The Sans. क *ka*, inter. 'who,' becomes in Greek πο, and य *ya*, rel. 'who,' *á*. In Latin and the Teutonic languages, *kva* and *hva* remain unchanged and are used for the rel. and the inter. pronoun. (Vide p. 97.)

To the different forms which the word आत्मन् *ātman* assumes in the pronouns may be added the following forms which are the remnants of abraded pronominal forms amalgamated with roots: FIRST PERSON, मस् *mas*, मसि *masi*, μεθα, μεθον, वस् *vas*, व *va*, वहे *vahē*, वहै *vahai*, वहि *vahi*, वसि *vasi*, मा *mā*, मस् *mas* and μεν, &c.; SECOND PERSON, तन *tana*, थन *thana*, स्यन *syana*, तात् *tāt* (sing. & pl.), ध्वात् *dhvāt*, ध्वैनम् *dhvainam*, ध्वा *dhvā*, ध्वे *dhvē*, ध्वम् *dhvam*, स्व *sva*, स्वा *svā*, Lat. *mini*, तम् *tam*, τον, थास् *thās*, थाम् *thām*, से *sē*, थे *thē*, थस् *thas*, σθον, &c.; THIRD PERSON, तात् *tāt*, Lat. *tote*, τωσαν, σθωσαν, την, των, τον, σθην, σθων, σθον, ति *ti*, ते *tē*, ται, त *ta*, ताम् *tām* and तस् *tas*, &c.

67. From the same word आत्मन् *ātman* is contracted त्मन् *tman* as already noticed, which is modified as स्वन्नम् *svannam* by the addition of the suffix अम् *am* and by the change of त् *t* into स *s* and म *m* into व *v*, and स्वांतर्

svāntam[1] by the hardening of the second न *n* into त *t*, and the lengthening of the first vowel अ *a*. आत्मन् *ātman* is contracted into मन् *man*, 'to think,' from which come the words मनस् *manas*, Gr. *μενος*, Lat. *mens*, and मा *mā*, 'to think,' Gr. *μναομαι*, 'to remember,' 'to court.' म्ना *mnā*, 'to think repeatedly,' Gr. *μανθανω*, 'to learn,' Lat *men* as in *mimini*, 'to think,' and *moneo*, 'to remember.' The word स्वांतम् *svāntam* corresponds to the Lat. *spons*, 'self,' or 'accord,' a word which occurs only in the ablative and genitive cases, as *sponte* and *spontis*, and to Gr. *σπενδω*, 'to pour out or offer a drink-offering to a god,' and to Lat. *spondeo*, 'to promise legally,' 'to betroth.' In the ideas conveyed by the above Latin and Greek words a free will or vow to act is necessarily involved. In the Gr. *θυμος* the final consonant of त्मन् *tman* is cut off and the initial consonants त्म *tma* are developed into two syllables. Gr. *θυμος* is allied to Sans. धूम *dhūma*, 'smoke,' and धूप *dhūpa*, 'the smoke arising from a fragrant substance.' As the म *m* of धूम *dhūma* is changed into प *p*, there is no difficulty in changing the प *p* into क *k* in Greek, a change which takes place in that language very often. So we have from धूप *dhūpa* Gr. *συκη* which, by the addition of an initial *π*, assumes the form of *ψυκη*, 'soul,' *ψυχω*, 'to breathe.' Compare *ψυχρος* = *π* + *συχρος*, Sans. तुषार *tuṣāra*, तुग्र *tugra* of which *δροσος* and Lat. *ros* are modifications.[2] Gr. *συχη* seems to be allied to Arab. רוח *rūh*, 'soul,' רוח *rūh*, 'wind,' and Heb. רוח, 'breath,' in which *r* stands for *s*.

[1] Cf. ध्वांत *dhvānta* which I have derived from तमस् *tamas* shortened into तम्स् *tmas* (p. 137).

[2] Vide the *Salila* Group.

68. आत्मन् *ātman* may be metamorphosed into आन्मन *ānman*, आन्मर् *ānmar*, आन्वर् *ānvar* and, at last, by the addition of अ *a* at the end, अम्बर *ambara* which means 'heaven,' and when modified as अमर *amara* is used in the sense of a deity अंबर *ambara* is shortened into अभ्र *abhra* Gr. ομβρος, αφρος, Lat. *imbra*, 'a shower of rain,' *imber* 'clouds,' and *umbra*, 'shade,' and also into अंबु *ambu*, and अंभस् *ambhas*, 'water,' which last is derived from अंबर *ambara*, by the loss of the final अ *a* and the aspiration of the letter ब *b* and the change of र् *r* into स *s*. From अंभस् *ambhas* has been evolved a form of three syllables अनभस् *anabhas* by the insertion of the vowel अ *a* between the anusvāra and the following भ *bha*. It is shortened into नभस् *nabhas*. नभस् *nabhas* means 'water' and in this sense is changed into *νυμφη*, 'a water nymph,' and subsequently was transferred to the nymphs of other elements thus came into existence the nymphs of trees, mountains, &c. Ναιδες were spring nymps; Νηρηιδες, sea nymphs; Ορεστιαδες or Ορεαδες, mountain nymphs; Δρυαδες, Αμαδρυαδες, Αδρυάδς, tree nymphs, and, similarly other nymphs. In Sanskrit the word *νυμφη* is modified a रंभा *Rambhā* by the change of न *n* into र् *r*. Compare सरस्वती *Sarasvatī* which originally meant 'water nymph' and subsequently was applied to the goddess of speech (Vide p. 32.)

In Sanskrit the word रंभा *Rambhā* is a proper name and is applied to one of the celestial damsels. The word then passes to another meaning; the plantain tree is also called रंभा *rambhā* for the tree with its tender and green foliage

ears a striking contrast to the hardy and gigantic pippal nd other trees which are personified as males. The lantain tree is therefore personified as a female. This ersification is clearly seen in a ceremony which is called कदलीविवाह *kadalīvivāha*, 'the marriage of the plantain ree,' and which is performed when a widower marries a ourth time.

In the third marriage, the widower should marry the rka plant, '*Calotropis gigantea*,' and in the fifth the galūcī reeper, '*Menispermum cordifolium*.'

The Sans. निंब *nimba* is applied to the tree *Azadiracta Indica*, commonly called neem. This tree is worshipped as the wife of the pippal and is often grown with the atter. When the ceremony called अश्वत्थविवाह *aśvattha-ivāha*, 'the marriage of the pippal tree,' takes place, both he trees are planted together on a raised pial and are often worshipped. निंब *nimba* is also applied to one of the celes-al trees, पारिजात *pārijāta*.

नभस् *nabhas* is modified as तमस् *tamas* by the change f न *n* into त *t* and भ *bha* into म *ma* and is also shortened nto ध्वांतम् *dhvāntam* (p. 135), तमस् *tamas* and ध्वांतम् *hvāntam* meaning 'darkness.'

From नभस् *nabhas* can be derived नभस्स् *nabhasas* by he addition of the suffix अस् *as*. It is modified as नवतस् *avatas* by the change of भ *bh* into व *v* and स *s* into त *t*. वतस् *navatas* is contracted into Gr. Νοτος, 'south-west nd,' by the shortening of the two syllables नव *nava* into o, a change which is referrible to a general law, that eak consonants after a vowel are often elided and the owel preceding is lengthened. According to this law any Sanskrit words have undergone a process of contrac-

tion in Greek and Latin, which often conceals the alliance of the originals and their derivatives: Thus,

SANSKRIT.	GREEK.	LATIN.
तावत् *tāvat*	τοσος	*tantus*, 'that much,' *totus* 'whole,' *tot*, 'so much.'
यावत् *yāvat*	ὁσος	*quantus* and *quotus* 'how many,' *quot* 'how much.'
कियत् *kiyat* for कावत् *kāvat*	κοσος, ποσος	*quantus* — Do.,
कवावत् *kavāvat*	ὁποσος, ὁκοσος	*quantus* — (interrog.)
इयत् *iyat* for इवत् *ivat*	ισος	*aequus*, 'this much.'

In the above Greek and Latin words *y* and *v* followin vowels are elided. For the same reason, the central *s* o the Greek words are elided; e. g.,

τοσος is shortened into τοιος; οσος, οιος; κοσος, κοιος ποσος, ποιος; ὁποσος, ὁποιος and ὁκοσος, ὁκοιος. Compar एषस् *ēṣas* shortened into ιος, 'one,' which is the Epic for of εἱν, 'one,' and also into οιος, 'alone.'

The Latin word *aequus*, meaning 'this much,' give *aequam*, the feminine accusative case, which is shortene into *iam* according to the above law, owing to the weak ness of the sound of *q*, and then modified as *jam* ar means 'at this time' or 'now.'

From नभस् *nabhas* we get Gr. νεφελη, 'a mass of cloud Lat. *nebula* 'mist,' 'vapour' and 'smoke;' Gr. νεφος, L *nubes*, 'a cloud;' Gr. νεφρος, 'kidney,' because it contai water (urine), Lat. *nervus*; and Gr. νευρον in which l the भ *bh* of नभस् *nabhas* is changed into *υ* as in G βασελευς, Sans. वृषभ *vṛṣabha*, 'chief,' and Gr. ορευς, 'a mule

Sans. उरभ्र *urabhra*, 'a kind of sheep.' The nerves were so called because they were considered as the channels of animal fluid, blood, &c. The word नमुचि *namuci* applied to a giant whom Indra killed, may be traced to the same word नभस् *nabhas*, as well as the Lat. *lemures*, 'the manes,' and *larva*, 'a ghost' or 'spectre,' by the change of *n* into *l*. In *larva*, the *v* (*u*) which represents the भ *bh* of नभस् *nabhas* is transposed after *r* as in *nervus*. To the same root are traceable Gr. *νιπτω*, 'to wash,' *ναω*, 'to flow,' *νεω*, 'to swim,' Lat. *niv* (*vis*), 'snow,' *nimbus*, 'rain storm,' Gr. *νιφω*, 'to snow,' *νιφας* (*αδος*), 'storm of snow,' and *ναφθα*, 'a clear combustible petroleum.' The word नभस् *nabhas* is modified as नाभ *nābha* and नाभि *nābhi*, 'navel,' the former of which is the original form, and the latter a modified one as shown already (p. 68). The corresponding Greek and Latin words are *ομφαλος*, *umbilicus*, and Lat. *umbo* (*nis*), 'centre,' all contracted from a form *ονυφος* allied to अंभस् *ambhas* mentioned above.

From this meaning, viz., 'navel,' the word passes to that of 'a child,' and in this meaning is modified as नपात् *napāt*, Gr. *νεπους* (*δες*). नप्तृ *napāt*, modified as नप्तृ *naptr*, and Lat. *nepos* (*otes*), is applied to a grandson. In the Gr. *ανεψιος*, 'a cousin,' of which the original is *ανεπτιος*, the initial *a* and the suffix *io* are peculiar.

A similar contraction of the word नभस् *nabhas* has taken place in the Lat. *neptune* which comes from Sans. नभस्वत् *nabhasvat*, 'having clouds or water.' (Vide p. 124).

I trace the same word नभस् *nabhas* in the latter part of तनूनपात् *tanūnapāt* which is applied to 'the God of fire.' The former part of it, तनू *tanū*, I would connect with दनु *danu*, Gr. *Δαναιος*, and Egyp. *tanau*, mentioned by Mr.

Gladstone in his Hom Syn., p. 267. तनूनपात् *tanūnapa* comes from the original form दनूनपात् *danunapāt*, by th hardening of द *d* and the lengthening of the vowel उ *u* Agni is called तनूनपात् *tanūnapāt*, because of his bir from Heaven. I have already spoken of this relationshi of the God of fire to Heaven (p. 53).

From नभस् *nabhas* is contracted Sans. नौस् *naus*, G *vavs* and Lat. *navis*, of which the latter is more closely alli to the original as it retains the *v* which represents भ *bh* of the Sans. नभस् *nabhas*. The Heb. נוֹחַ, 'Noa seems to be allied to Sans. नौस् *naus* and to be a corr tion of नभस् *nabhas* and refers to the ark which ser the purpose of a ship and saved him and his family. (*V* Introduction and Semitic Analogy).

The above evolutions and contractions of अंभस् *amb* (p. 136) are very like what have taken place in अंगु *ang* Lat. *unquis*, अंगुल *angula*, नखर *nakhara*, and Gr. *ονυξ*, which the two combined consonants न *n* and ग *g* of th Latin and Sanskrit words *unquis* and अंगु *angu* are develop into a syllable as; *ονυξ* and नख *nakha*. (Vide अग्र *a* mentioned further on).

69. I may next proceed from आत्मन् *ātman* modifie अस्मन् *asman* in the sense of 'light' and 'fire,' to अश्मन् *aśmantam*,[1] 'a hearth,' so called because it contains

[1] In अश्मंतम् *aśmantam* the final न *n* of अस्मन् *asman* is dou by the addition of the suffix अम् *am* and the second *n* is harder into *t* as in Lat. *elementum* (vide pp 103 and 110), and in the *ασαμινθος*, the *t* so derived is aspirated as in *ξανθος* = *ξαννθ* Sans. शोण *śōna*, 'red.' (q. v.)

or is like heaven. अश्मंतम् *aśmantam* assumes the form of *καπνος*, 'smoke,' *καμινος*, Lat. *caminus*, 'an oven or furnace,' by the elision of the initial vowel, the change of श् *ś* into क *k* and the insertion of the vowel *a* between क *k* and म *m*. Gr. *καμινος* is contracted into *καπνος*[1] and is modified as *ιπνος*, 'furnace,' in which the initial *ka* was changed into *hi*, then *hi* and at last *ι*. From अश्मंत *aśmanta* we may proceed to Gr. *ωον*, originally written as *ωFον* which Latin corresponds to *οβεον* quoted by Hesychius and to Lat. *sonum*, Sans. अंडम् *aṇḍam*, 'egg,' and Eng. *oven* and Ang.-Sax. *ofen*. I would mention here the Gr *ασαμινθος*[2] which is applied to a tub or vessel in which the bather sat to have hot water poured on him. Water was heated in a cauldron or tripod with fire below it. When sufficiently hot, the water was taken out in a separate vessel and poured on the person who was sitting in the *ασαμινθος*.[3] I think that the name was given to the bathing vessel with reference to the heat of the water with which the bath was performed in the *ασαμινθος*. As the hearth was called in Sanskrit अश्मंतम् *aśmantam* on account of fire used for cooking, so the allied name *ασαμινθος* was first applied perhaps to the bath-room where fire was kindled to heat water for bath, and from the room the name was transferred to the vessel in which a hot bath was performed.[4] Just as we get from अश्मंतम् *aśmantam*, *καπνος* and *καμινος*, so do we get from it

[1] Regarding the change of *μ* into *π*, compare Sans धूम *dhūma* and धूप *dhūpa*.

[2] Vide the Note in the preceding page.

[3] Smith's Greek and Roman Antiquities.

[4] Cf Tam. ஆசம்பதம் *aśambadam*, from Sans. अजमोदा *ajamōdā* in the following page.

also Κυμινον and Lat. *cuminum*, 'the cummin seed,' called on account of its burning the food or digesting as is seen in some of its synonyms, जीरक *jīraka*, जीर *jīrana*, and जीर *jīra* which are derived from जृ *jr*, 'digest.' But where is the Sanskrit word corresponding *κυμινον*? It does not occur in any form among the wo which are applied to cummin seeds, viz., जीरक *jīr* जीरण *jīraṇa*, जीर *jīra*, अजाजी *ajājī*, and कणा *kaṇā*. minute investigation, however, has led me to the word अजमोदा *ajamōdā* which means 'Bishop's weed,' the seeds which are often kept and sold by merchants with cumm seeds. अश्मन् *aśman* is modified as अजमोदा *ajamōdā*, changing श *ś* into ज *j*, the addition of आ *ā*, the doubling the final न *n*, the change of the second न *n* into द *d*, elision of the first न *n* and the lengthening of the preced अ *a* into ओ *ō*.

70. The Lat. *camera* applied to a 'chamber,' liter means a 'vault' and is traceable, I think, to Gr. *καμ* and ultimately to Sans. आत्मन् *ātman* and originally si fied 'heaven,' or 'concave of heaven.' The Pers. *kamān*, 'an arch,' Gr. *γεφυρα*, 'a bridge,' *azimuth*, astronomical term, borrowed from the Arabs and used the sense of the arc of the horizon between the merid of a place and a vertical circle passing through any cel tial body, *zenith*[1] applied to 'the point of the heav

[1] The word *zenith* is generally considered to be a shortened form the Arab. سمت الرّاس *samtu r-rās*, literally, 'way of the head.' think, however, the word سمت *samt* seems to be allied to Arab. سما *samā*, 'heaven,' 'sky,' and Pers آسمان *āsmān*, 'heav and to convey the same meaning. If so the expression سمت الرّاس *samtu r-rās* may mean the heaven or that part of heaven wh is over the head.

rectly above the head,' Arab. سما *samā*, 'heaven,' and
frs. آسمان *āsmān*, seem to be allied to the Sans. आत्मन्
uman, 'heaven.' Sans. कर्पूर *karpūra*, 'camphor,' Lat.
camphora, so called on account of the smoke issuing from
n and कपिश *kapiśa*, 'smoke-colored,' may be connected
ıo Gr. καμινος, 'oven.' In जीमूत *jīmūta*, meaning
ha uds,' the initial κ of καμινος is changed into ज *j*, and
e last *v* into त *t*.

1. Allied to Gr. γεφυρα is Sans. गवीनि *gavīni*, 'thigh,'
a m which comes Tam. கவைல் *kavāl* and it occurs in a
l dic passage quoted in the St. Petersburg Dictionary.

अस्यानार्या गवीन्योः पुत्रमाधेहि

Asyānāryāgavīnyōḥ putram ādhēhi.

'Create a son in her womb (*lit.* 'thighs.')

The thigh is so called because it is bent and inclined
ne the body.

Therom γεφυρα we can derive κυβερνη, 'the helm of a ship,'
ɔ n which is derived the verb κυβερναω, (Lat. *guberno*),
ı steer or hold the helm of a ship' and thence metapho-
ically 'to govern a kingdom.' The Sanskrit word कैवर्त
he *arta*[1] seems to be a modification of κυβερνητης and
ans 'a fisherman,' because of his knowledge of steering
hip. केनिपातक *kēnipātaka*, which is used in the sense of
elm in Sanskrit, must be a corruption of κυβερνητικος,
illed in steering,' the word passing from its meaning
gency to that of instrumentality. The word κυβερνη-
ης is modified as κεπενητικος and then as κενιπα-
ος by the transfer of the syllable νη between κε and
. From केनिपातक *kēnipātaka* is contracted into केनिप
nipa, a word which is used in the Rig Veda in the sense

[1] Also केवर्त *kēvarta*.

has
of 'clev' 'tellıgent,' according to Sāyana and Yāsk[1ST]
but may ıpreted ınto 'sailor' as in the followı,'
passage — ıng

ओजः क्षुभ्रसंगृभायत्वेअपसोयथाकेनिपनोमिनोदृधे गी

Ōjaḥkṣubhrasaṅgṛbhāyatvēapasōyathākēnipānōminōdṛdhē.

Rig Veda, X. 44. 4.

'Give us strength; keep us in thee; thou art for our prosperity like the headman of sailors.'[1]

72. From Gr. *γεφυρα* we may derive Lat. *curvus* by [transfer of the final *ρ* to the middle of the word, and 'd' word is allied to Gr *καμπη*, 'curve,' *καμπυλος*, 'curveed' and Sans. खर्व *kharva*, 'short.' Gr. *γεφυρα* passes from the meaning of a bridge to that of a town-gate, or an ornamented gate of the town, and is modified as गोपुर *gōpura* and by metathesis as *πυργος* in which the initial ग *g* o accd गोपुर *gōpura* is transferred to the end. To this *πυ* seem to correspond Sans. वलज *valaja*,[2] 'town-gliter' and the Lat. *fornix*, in which the central *ρ* of the *καμ* y si

[1] This meaning is supported by the occurrence of the word न s. *naus*, 'a ship,' in the third hymn following it, in which the sacri *th*, is compared to a ship and those who do not embark in it are to go down In this meaning is involved a comparison between I, se and the captain of a ship and the comparison is, I think, expr eri stated in the stanza quoted above. In आकेनिप *ākēnipa* use c ea Rig Veda, IV 43, 6, meaning 'wise,' the initial आ *ā* is an ex neous addition.

[2] वलजंगोपुरेचेचेसखसंगरयोरपि
Valajamgōpurēkṣēthēsasyasangarayōrapi
वलजावरयोषायांचूथ्यामपि॥ *Mēdini.*
Valajāvarayōṣāyāmyūthyāmapi.

Γρῦγος is probably strengthened by the addition of *n*. Γρυνία means 'vault or arch,' and by metonymy a 'brothel' from its being in subterraneous vaults. With γεφυρα may be connected Sans. कपोणि *kapōṇi*, and कूर्पर *kūrpara*, 'elbow,' in the latter of which an inorganic र *r* is inserted before प *p*. The Lat. *cumulus*, 'a heap,' seems to be traceable to the same source.

73. From Gr. γεφυρα may be contracted Sans. चक्र *cakra*,[1] Gr. κυκλος, Lat. *circus*, Gr. γογγυλος and γογγυλιος, 'round,' Sans. चंकुर *cañkuru*, 'a car,' because it is moved by wheels (चक्र *cakra*). शकट *śakata*,[2] 'cart, is a modification of चक्र *cakra*. The word चक्र *cakra* may, otherwise, be taken as a reduplicated form of गोल *gōla*, Gr. βωλος and Lat. *glebus*, which have been already traced to Sans. ग्लौ *glau*, 'moon.'

I think that, in Sans. शक्वरी *śakvarī*, 'a girdle,' 'a kind of metre so called perhaps on account of its resemblance to a circle,' and शष्कुली *śaskulī*, 'a round cake,' the word चक्र *cakra* (Gr. κυκλος) has undergone a thorough metamorphosis. A minute examination will, however, show the resemblance clearly. चक्र *cakra* being modified as कक्र *kakra* (for the restoration of the original क *k* instead of च *c*, कुर *kakura* by the insertion of उ *u* between क *k* and र *r*, (compare चंकुर *cankuru*), ककर *kakvara* by the insertion of व for उ *u*, and at last शक्वरी *śakvarī* by changing the ini-

[1] चक्र *cakra* is modified as திகிரி *tigiri* in Tamil. From திகிரி *tigiri* is திங்கள் *tingal*, 'moon.'

[2] *ṭ* is modified in Tamil as சகடு *śagadu* and சாகாடு *sāgādu*.

tial क *k* into श *ś* as in शूर *śūra*, Gr. *κυρος* (vide p. 151). By the same processes we can evolve शष्कुली *śaskulī* from चक्र *cakra*, but there is a peculiarity which needs explanation, that is, the appearance of स्क *sk* instead of the क *k* of चक्र *cakra*. It can however be accounted for by reference to other examples such as पुष्कर *puskara* where similar change has taken place. Proceeding from the form कक्कुर *kakkura* which has been derived above from चक्र *cakra*, we get कक्कुर *lakkura* by doubling the second क *k* and then शक्कुल *śakkula* by changing the initial क *k* into श *ś* and the final र *r* into ल *l*, and inserting स्क *sk* for क्क *kk* and cerebralizing *s*, we get शष्कुल *śaṣkula*. Compare पुष्कर *puṣkara*, 'hollow,' which I derive from कुहर *kuhara* modified as कुहुर *kuhura*, कुक्कर *kukkara*, कुक्कर *kukkara*, and कुष्कर *kuskara* as shown above, and at last पुष्कर *puṣkara* by inserting प *p* for क *k* as in पाप *pāpa*, Gr. *κακος*.

The interchange of *p* and *k* often occurs in the Aryan languages and deserves to be mentioned here:

Sans. अक्ष् *aks*, Gr. *οπτομαι* (*οπς*), 'to see.'

„ अक्षर *aksara*, 'sky,' „ *Ἑσπερος*, 'evening,' (q. v.)

„ क्षु *ksu*, 'to sneeze,' „ *πτυω*.

„ क्षुद्रा *ksudrā*, „ *ψυλλα* in which च *k* changed into *πς* written as *ψ* and द्र is softened into λλ. मल्ल *malla*, मद्र *ma* 'an athelete.'

„ क्षपा *kṣapā*, 'night,' „ *ψεφος*, 'darkness.'

Sans. कदार *kadāra*, कदु *kadru*, 'brown,' which are modified as कार्दूल *kārdūla* and then शार्दूल *śārdūla* } Gr. παρδος, παρδαλις } 'leopard.'

,, पृ *pṛ*, 'to please,' ,, κορεννυμι, the radical part being κορε, from κρε.

Gr κελλω, Lat. *pello*, 'to drive.'

Sans. क्री *krī*, 'to purchase,' Gr. παρναμαι for πραναμαι, the root being πρα, answering to Sans. क्री *krī*.

Lat. *coquo*, 'bake,' ,, πεσσω } 'to become
Sans. पच् *pac* } ripe.'

Sans. वाक् *vāk*, Gr. επος, 'a word.'

,, क *ka*
,, कि *ki*
,, कु *ku* } ,, πο, ,, κο { relat. prons. 'who' and 'which.'

,, कव *kava*
,, कय *kaya*
,, किय *kiya* } ,, ὁπος, ,, ὁκος { relat. prons. as in ὁποσος and ὁκοσος, contracted into ὁποιος and ὁκοιος.

Lat. *quinque*, ,, πεντε } 'five'
Sans. पंच *pañca* }

Sans. यकृत् *yakṛt*, Gr. ἡπαρ, 'liver.'

The above derivation explains clearly the several meanings which the word पुष्कर *puskara* has, such as, 'sky,' 'the face of a drum,' 'the proboscis of an elephant,' 'the lotus flower,' 'an island,' 'water,' &c.

74. गवीनि *gavīni* is contracted into गोनि *gōni* and then modified as Gr. γονυ, Sans. जानु *jānu*, and Lat. *genu*, 'knee,' because it is bent, and, by the change of *g* into *s*, as सनु *sanu*, '*knee*,' as in सनुतः *sanutaḥ* (p. 55), and सानु *sānu*, 'ridge of a mountain.' जानु *jānu* is shortened into ज्ञु *jñu* as in प्रज्ञु *prajñu*, 'bandy-legged,' as γονυ, into χνυ as in προχνυ in which γ is changed into κ before ν and then aspirated. A similar contraction takes place in सानु *sānu*, which becomes स्नु *snu* in the oblique cases optionally. From गोनि *gōni* abovementioned we can derive कोण *kōna*, Gr. κωνος, Lat. *conus*, 'a cone,' and Gr. γωνια, 'an angle.'

The Sans. जघन *jaghana* and Gr. κοχωνη, 'the hams,' seem to be reduplicated forms of γονυ, 'knee.' From जघन *jaghana* may be derived the form जघ्न *jaghna* which is changed into दघ्न *daghna* and then into सक्थ *saktha*, 'thigh,' Gr. ἰξυς, 'waist.' सक्थ *saktha* is modified as सक्थि *sakthi* (p. 68) and is used more commonly, while its original form occurs in compounds. With reference to the change of घ्न *ghna* into क्थ *ktha*, compare Gr. χθων (p. 39).

75. As the द्य *dy* of द्यौस् *dyaus* is changed into ग *g* in गौस् *gaus* and as the स *s* of द्यौस् *dyaus*, into न *n* in दिन् *dina* and *Janus*, so does the word undergo both the changes mentioned, and thus is modified as गोन *gōna* and thence as गान *gāna*. From this form we can obtain the word to γανος[1], 'beauty,' 'brightness,' and γανυ as in γανυμηδη[s], lea The Sanskrit root कन् *kan*, 'to shine,' is traceable to γαι

[1] The verb γανυμαι, 'to brighten up,' must be distributed

from भ्रम् *bhram*, 'to love.' गातर् *gātar* becomes जातर् *jātar* as गामातर् *gāmātar*, जामातर् *jāmātar* and then यातर् *yātar* by the change of ज *j* into य *y*. But in Latin and Greek गातर् *gātar* is changed into गालर् *gālar* by inserting *l* for त *t* and then modified as ग्लार् *glār* and गलर् *galar* which forms produce respectively *glos (ris)* and γαλοως, 'husband's sister.'

76. I derive Gr. ξανθος from γανος, 'bright,' and the word means 'yellow,' and can be connected with the Sans. शोण *śōna*, though the latter means 'red.' As Ξανθος is a golden stream in Lykia, so is शोणा *śōnā*, a river, which is a tributary of the Ganges and is modified as *Sone*.

The Sans. कोकनद *kōkanada*, 'red lotus,' and the corresponding Gr. ὑακινθος are, I think, modifications of शोण *śōna*, and the orthographical affinity between them can be seen in the identity and alliance of their consonants, viz. क *k* and ὑ, क *k* and κ, न *n* and ν, and द *d* and θ. In the Greek word, ν and θ are combined, whereas in Sanskrit the corresponding न *n* and द *d* are separated by the vowel अ *a*. There is alliance also in the meaning, Sans. कोकनद *kōkanada* meaning 'a red lily,' and the Gr. ὑακινθος be first used, as we learn from Liddell and Scott, for a *g* conian youth beloved by Apollo who killed him by of the discus,' and then a flower said to have spru from the blood of Hyacinthos, or, according to ot from that of Telamonian Ajax: and some botanists Sprengel, think they can decipher on the petals the mr letters of their names TA or AI or the interjection δ

The radical idea seems to be that of 'red,' and I co ture that the words are reduplicated forms of the San word शोण *śōṇa* (originally कोण *kōṇa*), 'red,' Gr. ξα

'yellow,' in which latter θ is used to strengthen n which usage is common to Greek and Sanskrit and of which I have already spoken.

I am sure that Sans. **जांबूनद** *jāmbūnada*, 'gold,' notwithstanding its curious appearance, is allied to Gr. *νακινθος* and Sans. **कोकनद** *kōkanada*, the first two syllables **कोक** *kōka* being modified as **कांबू** *kāmbū* and then **जांबू** *jāmbū* by the palatalization of *k* as *j*. Compare **कंबू** *kambū*, a 'conch shell,' which is allied to Sans. **शंख** *śankha*, Gr. *κογχος* and *κογχη*, Lat. *concha*, 'a conch shell.' If **शंख** *śankha* and *κογχος* become **कंबू** *kambū*, the *kōka* of **कोकनद** *kōkanada* may also become **कांबू** *kāmbū* and then **जांबू** *jāmbū*. To the same root *ξανθος* are traceable the words **चांपेय** *cāmpēya*, **चंपक** *campaka*, 'a campaka flower,' and **चामीकर** *cāmīkara*, 'gold.' The first two syllables of these words are modifications of **शोण** *śōna* and *ξανθος*, the *n* of which is changed into *m* and then receives a strengthening *p*. In **हेमन्** *hēman*, 'gold,' also, I see a clear trace of Sans. **शोण** *śōna* and Gr. *ξανθος*.

The letter *ś* is not an original one, and it is traceable in form to *s*. It is found only in Sanskrit and often replaces an original *k* in words derived from Sanskrit or Greek; thus:—

Sanskrit.	Greek.
Cons. **शूर** *śūra*, 'brave,'	Gr. *κυρος*, 'power.'
शी *śī*,	,, *κιομαι*, 'to sleep.'
शून्य *śūnya*,	,, *κενεος*,[1] 'empty.'

[1] Vide p. 104.

SANSKRIT.	GREEK.
Sans. शूक *śūka,*	Gr. *ακωκη,* 'point.'
,, शम् *śam,*	,, *καμνω,*[1] 'to be weary.'
,, शूल *śūla,*	,, *καυλος,* 'shaft.'
,, शाला *śālā,* 'branch,'	,, *καρα,* 'head,' 'top.'
,, शिरस् *śiras,*	,, *καρα,* 'head.'
,, शृंग *srnga,*	,, *κερας,* 'horn.'
,, शूर्प *śūrpa,* 'winnowing basket.'	Sans. कूर्म *kūrma,* 'tortoise,' कूपर *kūrpara,* 'elbow,' the original idea being 'hollow.'
,, शुंठ *śuntha,* 'stupid'	,, कुंठ *kuntha,* 'blunt.'
,, श्रीमन् *śrīman,* 'wealthy,'	Gr. *κρειων,* 'ruler,' *χρεων,* 'needful.'
,, श्री *śrī,* 'fortune,' 'wealth,' 'beauty'	,, *χρη,* 'use,' 'advantage.'
,, श्रु *śru,*	,, *κλυ,* 'to hear.'
,, श्याम *syāma,* 'black,'	,, *κυανος,* 'dark blue substance used in the Heroic age to adorn works in metals.'
,, आशु *āśu,*	,, *ωκυς,* 'quick.'
,, शस् *śas,* 'a suffix as in भूरिशस् *bhūriśas.*	,, *κις,* a suffix as in *πολ* *λακις,* 'frequently,' 'ea

[1] Allied to *σβεννυμι,* 'to quench,' p. 116.

Sans. शरत् *śarat*,[1] 'autumn.' Gr. χορτος, 'a feeding place,' Sans. कृत्तिका *krttikā*, the constellation 'Phades.'

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[1] The name शरत् *śarat* is applied to the season in reference to growth of trees. कृत्तिका *krttikā*, applied to the Phades, has reference to the same phenomenon, and the constellation is also called बहुला *Bahulā*, radically meaning 'plentiful.' From these names of the constellation are derived the names कार्त्तिकिक *Kārttikika* and बाहुल *Bāhula*, which are applied to the second of the two months that constitute the season called *śaradṛtu*. (Compare ऊर्ज *ūja*, the same month, from ऊर्ज *ūja*, 'strength'). The name ईष *iṣa* which is used for the other month *Āśvayuja*, the first month of the season, is to be derived from ईष *iṣa*, 'food.' To the same source क्षर् *kṛt* are traceable कांतार *kāntāra*, 'wilderness,' कानन *kānana*, अरण्य *aranya*, 'forest,' Lat. *hortus*, Eng. *garden* and *yard*. Compare the word Πλειαδες applied to the seven daughters of Ατλας and Πλειονη, which latter exactly corresponds to Sans. बहुला *Bahulā* except the fem. termination *ονι* (आनि *ānī*, the fem. suffix found in शिवानी *Śivānī*.) The son of बहुलास् *Bahulās* is बाहुलेय *Bāhulēya* and the term is used for the War-god, *Subrahmanya*, in reference to *Bahulas*' having nourished him in his childhood. I have already shown (p. 33) that the G[illegible]ing ...υ is a shortened form of बहुल *bahula*, and πλειος or π[illegible] cast ...lich is only a contraction of πολυ, must be a still more [illegible]ing ...ed form of बहुल *Bahula*. The suf ...αδης and एयस् *ēyas* have ...been shown to be allied, (pp 121-2). We can therefore clearly ... that बाहुलेय *Bāhulēya* and Πλειαδες are allied patronymic ...ns. The only difference is that in Sanskrit बहुला *Bahulā* is ...name of six stars and बाहुलेय *Bāhulēya*, that of their son, the ...-god, while in Greek the corresponding Πλειονη (properly ...α, बहुला *Bahulā*) is applied to the mother of the Constella-

77. आत्मन् *ātman* may be modified as अतन *atana* by the elision of म *m*, and अतस *atasa* by the change of न *n* into स *s*, अतस *atasa* means 'wind,' 'air,' 'water,' and perhaps 'tree.' Compare its derivatives which will be mentioned further on.

यथाचिद्वृद्धमतसमग्नेसंजूर्वसिचमि. VIII. 60. 7.

Yathācidvṛddhamatasamagnē sanjūrvasiṣami.

'O god of fire, just as you heat water which is spread on the earth.'

The word may be applied to a tree as in the followin passage :—

अग्निश्शोचिष्मा अतसान्युषन्. II. 4. 7.

Agniśśōcismā atasānyuṣan.

'The brilliant God of fire burning tree.'

But Sāyana understands by the word अतसानि *atasāni* dried sticks (शुष्ककाष्ठानि *śuṣkakāsthāni*), but this meaning is not right; for the original meaning of अतस *atasa* is sky or anything connected with sky and is high, viz., tree, a rock, or a mountain; and in fact these are the meanings of a list of words which will be mentioned lower down in this Group. (अद्रि *adri*, अजिर *ajira*, दारु *dāru*

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tion representing the seven stars and Πλειαδες to the seven daughters. The War-god is rightly called कार्त्तिकेय *Kārttikēya* and बाह्लेय *Bāhulēya*, son of the Constellation of कृत्तिका *Kṛttikā*, that is, the son of plenty and strength. Observe also the fact that in India the autumnal season is considered as the best time for the warlike operations of kings The above derivation of Πλειαδες from Πλεος, 'full,' of which the comparative and superlative degrees are πλεων and πλειστος, refutes the doubtful philologies assigned to the word.

तरु *taru*, &c, traced to the same word अतस *atasa*). I would therefore take the word अतसानि *atasāni* to mean 'trees' in this passage.

अतसी *atasī* is used in the sense of a kind of hemp, and the name seems to have been applied to the plant on account of its flower which is blue like अतस *atasa*, 'the sky.' Compare Gr. *κανναβος*, *κανναβις*, Lat. *cannabis* and *canabum*, from which the Eng. *canvas* and *hemp*, Ang.-Sax. *haenep*, Sans. शण *śana* are derived. They are applied to another kind of the plant and may be traced to *καπνος*, 'smoke,' and *καμινος*, 'oven,' and refer to the blue colour of its flowers.

78. अतस *atasa* may be modified as अथर *athara* by the change of स *s* into र *r* and then as Gr. *αιθρα*, 'clearsky,' *αιθηρ* and Lat. *æther*, 'upper air,' and *αιθαλος*, 'smoky flame.'

Αιθρα is used as a proper name by which the air is personified as a woman. Αιθρα had a son named Theseus by Ægeus. Theseus represents the sun who may be considered as the son of air by अहस् *ahas*, that is 'day,' which word is modified as Ægeus as shown lower down. Αιθρα was also the daughter of Tethus (सिधु *Sindhu*) and Oceanus, a relationship which refers to the apparent rising of the sky from the ocean, and she was the wife of Ατλας, अतल *atala*, the nether world.

79. The Gr. *αιρ* is a contracted form of *αιθρα* by the elision of *θ*. It is a peculiarity of the Greek language that often shortens or simplifies words by elision of an intervocal consonant, such as, *σ*, *θ*, *ξ*, *χ*, *π*, *β*, *δ*, *γ* and the like.

Compare the following —

Gr.	Sans.
„ μαια,[1]	„ मातृ *mātr*, 'mother.'
„ ην,	„ आसीत् *āsīt*, 'he was.'
„ εντι for εσεντι,	„ संति *santi*, 'they are.
„ ου as in αγαθου = αγαθο + σya = αγαθο + *ya*, then shortened into αγαθου.	„ स्य *sya*, the gen. sing suf.
„ ων as in ανδρων, ανηρ, 'of men.'	„ साम् *sām*, नाम् *nām* कम् *kam*, (as i युष्माकम् *yuṣmākam* properly युष्मासा *yusmāsām* or युष्म नाम् *yusmānām*), ge plu. suffixes, answe ing to Lat. *rum*, which the स *s* of स *sam* is changed ir to *r*.
„ υια as in ειδυια, fem. of ειδως, perfect participial adjective of ειδω, 'to see.'	„ उषी *uṣī* as in विदुष *vidusī*, fem. for of विद्वान् *vidvā* 'learned.'
„ τοιος,[2] Gr. τοσος	„ तावत् *tāvat*, 'th much.'

[1] Compare the Hind and Urdu मादर *mā-i*, 'mother,' wh comes from the same root.

[2] In this and the following five examples, the words of the sec column contain the elision of the *v* of the corresponding Sans words and those of the first column contain the elision of the the corresponding Greek words.

ὁπόιος, ὁκόιος,	Gr. ὁπόσος ,, ὁκόσος	Sans. कियत् *kiyat*, कावत् *kaṟāvat*, 'how much.'
ποιος, κοιος,	,, ποσος ,, κοσος	,, कियत् *kiyat*, कावत् *kāvat*; (interrog.)
οἷος,	,, ὅσος,	,, यावत् *yāvat*, 'how much;' (relat.)
ιος, 'one,'		,, एष *ēsa*, 'this,' which pronoun gives the numeral एक *ēka*,[1] 'one,' in Sanskrit.
Lat. *amabo*,[2] 'I shall love,' = *am* + *a* + *sva* + *o* = *amasvo*, in which *s* is elided and *v* is changed into *b*.		,, कमिष्ये *kamisyē* = कम् *kam* + इ *i* + ष्य *sya* + ए *ē* = कमिस्वे *kamisvē*, in which व *v* is changed into य *y*.

[1] The corresponding Greek εισ(εν) and Lat. *unus* are derived from एन *ēna*, another form of एष *ēsa*. The fem. of εις, viz., μι, is a contraction of अम *ama*, which is also a modification of अन *ēna* and which assumes the forms of अमी *amī* and अमु *amu*.

[2] The particle स्य *sva*, which I hold to be the source of the tempo-augment स्य *sya*, indicating future time, means possession and is identical with the gen. suffix. In Greek this स्य *sya* is simply as σ in roots ending in vowels, and in consonants which can readily blended with *s*, such as *g*, *k*, *p*, *b*, &c., but in roots ending for λ, μ, ν and ρ, it is changed into σ and then elided. Thus, τελω, 'I shall put,' = στελλ + ε + σy + ω = στελλεσyω it of τελεσω = στελεω and στελω. (Buttman's Greek Gramnal pp. 135-36.)

Sans. आय *āya*, ए *ē*, &c., dat. and loc. terminations in Sanskrit.

Sans. स्य *sya*, the gen. sing. suf., of which the initial *s* being elided the previous vowel in *a* stem is lengthened, and which is modified as सु *su* in the loc. plu. in Sanskrit.

Gr. *μυια*,

„ मशक *maśaka*, मक्षिका *makṣikā*, 'fly.'

„ *οαρ*,

„ योषित् *yōsit*, Latin *uxor*, 'wife.'

„ *Μωα*, Laconic form,

Gr. *Μουσα*, 'the muse.'

In the above examples *s* is elided.

Gr. *ναλος*,

Sans. उपल *upala*, 'a stone.

„ *δαις*, 'banquet.'

Gr. *δαπτς*, *δαπατος* contracted into *δαπτ*.

„ *δαινυμι*, 'to give a banquet.'

„ *δαινος*, contracted from *δαπανος*, allied to Sans. तेवन *tēvana*.

„ *βουτης* = *βου* + *ποσις*, 'a herdsman.'

Sans. गोपति *gōpati*, 'a cowherd.'

„ *ἱπποτης* = *ἱππο* + *ποσις*.

„ अश्वपति *aśvapati*, 'a cavalier.'

„ *στρατιωτης* = *στρατια* + *ποσις*, 'a citizen on military service' or 'a soldier,' from *στρατια*, 'an army,' and *ποσις*, 'lord.'

Compare Sans. सेनापति *sēnāpati*, 'leader of an army.'

In the above examples *p* is elided.

Gr. *πραος* and Ionic *πρηυς* and *πραυτης*, modified forms of *βραδυς* and *βραδυτης*,	Sans. मृदु *mṛdu*, 'soft.'
„ *μυελλος*.	„ मेदस् *mēdas*, 'brain,' Lat. *medulla*, 'marrow.'
„ *Ναιος* as in *Ναιαδες* = *Ναιο* + *αδες*	„ नद *nada*, 'a river.'
„ *τεθνηως* and *τεθνεως*.	Gr. *τεθνηκως*, corresponding to Sans. जघ्निवस् *jaghnivas*, of which form the suf. वस् *vas* is modified as *κοτ* in Greek as already shown (see p. 115). The initial *k* of the Greek suffix *κοτ* is elided in the forms *τεθνηως* and *τεθνεως*. Compare *πεφυκως*, masc. sing., बभूवस् *babhūvas*, *τεφυκυια*, बभूवुषी *babhūvuṣī* contracted into *εφυως* and *πεφῦυια*.
Sans. ऐस् *ēs*, the instr. pl. suf.	Sans. एभिस् *ēbhis*, older suffix used in the Vedas only.

Gr. *οις*, *αις*, dat. plu. suf.	Sans. भ्यस् *bhyas*[1] of which the initial भ *bha* is elided and the following य *ya* is weakened into a mere vowel.
„ *ιαρος*.	„ वीध्र *vīdhra*, Gr. *καθαρος*, 'pure.'
„ *αιπυς* „ *αιπος*	Sans. ऊर्ध्व *ūrdhva*, 'high.'
„ *αιμη*, 'thorn,'	Gr. *ακμη*, 'point,' from *ακη*, 'point.'
„ *πιοτερος* and *πιοτατος*, comp. and sup. degrees of *πιων* which is itself a comp. degree allied to Sans. भूयस् *bhūyas*.	„ भूयस्तर *bhūyastara* and भूयस्तम *bhūyastama*, from भूयस् *bhūyas*, comp. degree of बहु *bahu*, Gr. *παχυς*.
„ *σπεος*,	Lat. *specus*, 'a cave.'

In the above examples, *κ*, *δ*, *bh*, *dh* and *n* are elided.

In the following, final consonants such as *t*, *d*, *n*, *s*, are cut off:—

Gr. *το*, sing. nom. of the neut.	Sans. तद् *tad*, 'that.'
„ *τα*, plu. nom. of *το*.	„ तानि *tāni*, 'they.'
„ *α*, neut. pl. nom. of nouns as in *ξυλα*, 'trees.'	„ आनि *āni*, as in ज्ञानानि *jñānāni*, 'knowledges.'

[1] In Latin it is modified as *bus* and *bi* and occurs in all the declensions except the first in which it occurs very rarely, as *alibi*, *omnibus*, and as *ιφι* and *φι* in Gr. *θυριφι*, 'outside,' *θυραωι* 'door,' and perhaps *ιφι*, 'strongly,' dat. pl. of *ις*, 'strength.'

Gr. *οι* and *αι*, Lat. *æ*, *i*, &c. Sans. आस् *ās*, आसस् *āsas*,[1] pl. nom. suf.

„ *ηκα*,[2] 'small,' Prāk. „ ईषत् *īṣat*, 'little.'

इसि *isi*, 'little.'

In all the verbal forms which in Sanskrit end in *t* as in he imperfect singular, aorist singular and the like, the final disappears in Greek, as अबभत् *abhavat*, *ἐφυε*, भू *bhū*, ', 'to be;' अद्रौषीत् *adrauṣīt*, *ἐλυσε*, 'was dissolved;'

The pl. suf आसस् *āsas* is used only in the Vedas, and seems e the original form from which sprang the latter suffix आस् *ā*. y the elision of the central स *s*. This suffix आसस् *āsas* ma be a reduplicated form of the singular अस् *as*, the lengthening of the initial vowel of the first part being arbitrary. In this case the idea of plurality must arise from the reduplication of th ingular suffix अस् *as*. Or the suffix आसस् *āsas* mav reduplication of the other suf. आस् *ās* which being doubl comes आसास् *āsās* and then is modified as आसस् *āsas* by ening the second आ *ā*. In this case we may attribute of plurality to the change of अस् *as* into आस् *ās*. In the yan languages very likely there was no idea of number attached o nouns as also to verbs, and the ideas of singularity and plurality must have arisen in nouns after the divergence of the singular form by the modification of the suf अस् *as*. Both of the theories presuppose that in the Aryan languages the declensional system first arose out of the अ *a* stem and was afterwards applied to the इ *i*, उ *u* and other stems. The plural form of the अ *a* stem was analyzed as, for instance, राम *Rāma* + अस् *as* and the suffix अस् *as* so derived was added to the other stems.

[2] In the Prākrtic languages as in Greek the final consonants of Sanskrit words are very generally cut off, as ता *tā*, तत् *tat*, 'that', इसि *isi*, ईषत् *īṣat*, 'little;' ताव *tāva*, तावत् *tāvat*, 'then,' जाव *jāva*, यावत् *yāvat*, 'when.'

अदुद्रुवत् *adudruvat*, ελελυκε, 'was dissolved;' भवेत् *bhavēt* φυιη, 'may become.'

It is a characteristic feature of the Greek language to shorten words by eliding consonants between two vowels and often by blending the vowels preceding and following the elided consonants into one, or by eliding consonants coming with other consonants and lengthening the quantity of the preceding vowels, and so on. These are some of the laws according to which the Prākṛtic and Vernacular language have been derived from the parent Sanskrit, and some of the modern vernaculars of Southern Europe from Latin and Greek. While the operation of these laws was checked in Sanskrit by the differentiation of the Prākṛtic dialects from Sanskrit at an early time (p. iii), in Greek it was allowed to have its full force, and, in consequence, has simplified many words and grammatical forms; and the new forms so introduced have replaced the old ones. In this respect the Greek language looks more like a daughter than a sister of Sanskrit. In Sanskrit when such words as गुप्त *gupta*, युक्त *yukta*, लब्ध *labdha*, भवति *bhavati*, पतित *patita*, तानि *tāni*, तावत् *tāvat* and तत् *tat*, were modified as गुत्त *gutta*, जुत्त *jutta*, लद्ध *laddha*, होदि *hōdi*, पडिय *padiya*, ताइ *tā-i*, ताव *tāva*, ता *tā*, such forms were generally considered as Prākṛtic and were included in a dialect. The same is the case with many Latin words, which when simplified were generally differentiated as the words of a dialect as the Romance language. Thus when the Latin words *fidelitas*, *crudelis*, *magister*, *dubito*, *rotundus*, *traditor*, *punctus*, *unctus* and *junctus* were shortened into *fealty*, *cruel*, *master*, *doubt*, *round*, *traitor*, *point*, *oint* and *joint*, they were not admitted into Latin, though they may have been used contemporaneously with their originals.[1]

[1] There are however instances of words in Latin which have been

80. अतस *atasa* may be modified as अथर *athara* by the change of स *s* into र *r* and then अथरि *athari* and अथरी *atharī* by the change of the final अ *a* into ई *i* and ई *ī*. अथरि *athari* and अथरी *atharī* mean 'light,' or 'ray,' as in the following passage:—

दिर्यंपंचजोजंनन् संवसंानाः स्वसंारो अग्निंमानुंषीषुविक्षु।
उषर्बुधंमथर्यी३ नदंतंशुक्रंशासं परशुंनतिग्मम् ॥ IV 6, 8.

Dvīryampañca jījanan saṁvasānāḥ svasāro agniṁ mānuṣīṣu vikṣu
Uṣarbudhamatharyō nadamtaṁ śukraṁ śāsaṁ paraśuṁ natigmam

'The God of fire whom the ten united fingers (sisters?) produced among mankind, and who is dawn—awaking like the rays of the sun, bright, eating havis, good faced and sharp like axe.'[1]

Though Sāyana interprets अथर्यो न *atharyōna* in the above passage by स्त्रिय इव *striya iva*, I think that the meaning is not right, and take the word अथर्यः *atharyaḥ* to mean 'rays.'

Taking the suffix यु *yu*, the word अथर् *athar* becomes अथर्यु *atharyu*, and this word means 'brilliant,' as in the following passage.—

अग्निंनरोदीधितिभिररण्योर्हस्तंच्युतीजनयंतप्रशस्तं ।
दूरेदृशंगृहपंतिमथर्युम् ॥ VII. 1. 1.

Dūredṛśaṁgṛhapatimatharyum.

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modified and are optionally used in the modified forms, such as, *providentia, prudentia, fructus, fruitus*, in which latter c is cut off, and also of words of which the original forms have been replaced by the corrupt ones such as, *fluo (frugor), struo (strugo), fluo* (*flugo*, Sans. भृज् *prc*, 'to be wet,' वृष् *vrs*, to pour.')

[1] With अतस *atasa*, and अथर *athara* may be connected the Semitic words, Heb. אתון *atūn* and Arab. اتون *atūn*, 'furnace,' and Heb אש *ēs*, and Arab. آتش *ātis*, 'fire.'

'With the aram sticks and by the motion of their hand men produced the god of fire with effulgence, praiseworthy far-seeing, lord of the house, and brilliant.'

The word also means 'having fire,' that is, a 'priest.'

Similarly is derived **अथर्वन्** *atharvan* from **अथर्** *athar* by the addition of the suffix **वन्** *van*. The original meaning of the word **अथर्वन्** *atharvan* is, therefore, 'one who has fire,' that is, a priest who keeps fire or officiates at the sacred fire. This is the meaning in which the word is used in the following passage —

अभितेमधुनापयोऽथर्वाणोअशिश्रयुः ।

Abhitē madhunā payōtharvāṇō aśiśrayuḥ

देवंदेवायदेवयु ॥ IX. 11. 2.

Dēvamdēvāyadēvayu.

'O sōma, with thy sweet juice the priests prepared for Indra a drink which is savoury and goes to the gods.'

With this word **अथर्वन्** *atharvan* may perhaps be connected the Gr. *θεραπων* which in the oblique cases assumes the form of *θεραποντ*. Compare **मघवन्** *maghavan* which is declined both as **मघवानौ** *maghavānau* and **मघवन्तौ** *maghavantau*, nom. dual, and **मघवानः** *maghavānaḥ* and **मघवंतः** *maghavantaḥ*, nom. pl., &c. Though the word *θεραπων* means an attendant or inferior kind of servant in the later language and has thus degenerated in meaning, yet it is applied in the older language to persons whose service was free and honorable. This meaning quite agrees with the character of the priest **अथर्वन्** *atharvan*, who, besides his knowledge of the Yāgās and other Vedic ceremonies, was well versed in the performance of various rites, preventive of evils and promoting prosperity, and with the nature of the Atharva Veda which arose on account of the necessity

of superintending the solemnization of ceremonies prescribed in the other Vedas, and the preventing of sacrificial blunders, and, in course of time, included other rites, and formulas relating to them. The priest of a king must be well versed in the Atharva Veda and perform rites which will remove evils and increase prosperity. Thus Vasistha, who was the priest of Dilīpa, is said to have been अथर्वनिधि *atharvanidhi*, 'a treasure of the Atharva Veda,' that is, well versed in the Atharva Veda.[1] But in Greek the word has diverged from that meaning and was first used for a companion in arms. Thus in Homer we find Eteoneus described as the *θεραπων* of Menelaos, Meriones, of Idomeneus and Patroclus, of Achilles. In the later language the word is used for an attendant or a servant.

The feminine form of *θεραπων* is *θεραπαινα* (*θεραπανσα* properly), which comes from *θεραπων*, as if the latter were declined as *θεραπονος*, *θεραπονες*, &c., without a *t* as मघवा नौ *maghavānau* and मघवानस् *maghavānas*.

81. From अतस *atasa* is to be derived अगस् *agas*, 'light,' and it assumes the form अगस्त्य *agastya* by the termination य *ya*, the letter *t* being added to स *s* for the purpose of strengthening as is seen in विष्टप *vistapa*, 'world' = विस्तप *vistapa* = विसव *visava* = विश्व *viśva*, 'all'; स्वस्ति *svasti* = स्वस् *svas* + इ *i*, स्वस् *svas* meaning

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[1] त्रय्यांचदंडनीत्यांच कुशलस्स्यात्पुरोहितः

Trayyāñca daṇḍanītyāñca kuśalassyātpurōhitaḥ

अथर्वविहितंजानन् नित्यंशांतिकपौष्टिके ॥ Kamantakiya

Atharvavihitam jānan nityaṁśāntikapauṣṭikē.

'The priest should be versed in the three Vedas, knowing always the ceremonies as prescribed in the Atharva Veda, expiatory and increasing prosperity.

'happiness.'[1] The sage Agastya is so called on account of the brightness of the star which represents him in heaven, or in reference to his own brightness as गौतम *Gautama*, कण्व *Kanva* and अंगिरस् *Angiras*, and this last word will be mentioned hereafter.

The name is applied to a plant called also मुनिद्रुम *munidruma*, 'the tree of a hermit' (Agastya), and producing a bright red or white flower. Compare the Gr. *ακανθος*, Lat. *acanthus*, 'bear's breach,' and Gr. *ακακια*; Lat. *acacia*, all of which are traceable to the same source as अगस्त्य *Agastya*.

82. अतस *atasa* is modified as आकाश *ākāśa* through the abovementioned form अगस् *agas*, and means 'sky' or 'air.' From the latter part of the word is derived the roots काश् *kāś* and कास् *kās*, 'to shine,' and कास *āśa*, 'cough,' so called on account of the repeated breathings which take place in coughing. To आकाश *ākāśa* are traceable the Eng. *ghost*, Ang.-Sax. *gast*,[2] Germ. *geist*, Dutch *geest*, 'a spirit,' and also *gust*, 'a sudden blast of wind,' and perhaps *ghast*, 'fear,' 'astonishment,' as in *aghast*, *ghastly*, and also the technical word *gas* which was first applied by the Belgium chemist Von Helmont to an aeriform fluid, and which seems to have been taken from the Dutch word *geest*.

83. From अतस *atasa* may be derived अतन *atana* by the change of स *sa* into न *na* (compare अहस् *ahas* and अहन् *ahan* and the law illustrated under अहस् *ahas*), and then Aθηνα by the aspiration of त *ta*. Aθηνά with Aθηνη

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[1] Vide p. 28 and Note 3.

[2] Mr. Skeat observes, however, that *ghost* and *ghast* are not allied, and derives the latter from a root primarily meaning 'to stick,' as the Lat. *haereo*.

and other forms is the name of the Goddess called in Latin *Minerva*. She was the daughter of Zeus without a mother and is also called Τριτογενεα, that is, daughter of the Ocean. The word Τριτογενεα may be translated into Sanskrit as सरस्जन्या *sarasjanyā* exactly and may be applied to the goddess of fortune, that is, *Laksmi* who is said to have sprung from the milky ocean (vide p. 125.) Αθηνα is the symbol of wisdom and power and she protects every work of wisdom and power. She guards cities in peace and war and is the goddess of war. The radical meaning of the word is 'brightness' or 'day,' and, as morning restores to men their understanding power which is lost in sleep, the goddess is rightly called Αθηνα. This function is attributed to the Sun-god, and उषस् *Uṣas*, 'Dawn,' who is also known by the name of अहना *ahanā*, a word allied both in meaning and form to Αθηνη and to its Laconic form Ασανα. The name Αθηνη was given to a fortress which was established by Cecrops and called Κεκροπια, and which was subsequently enlarged by Theseus. From the fortress the name was applied to the city of Athens and is used in plural like Θηβαι. The government of Theseus at Athens may be explained by reference to the shining of the sun in the day time, *ahas*. The name Θησευς answers to Sans. दुष्यंत *Duṣyanta*[1] or दुष्मंत *Dusmanta*, which word means 'bright,' consisting of दुस् *dus*, 'light,' and मन् *man*, suffix indicating possession, and in its form is exactly allied to Διουυσος (p. 124.)

84. अहना *ahanā* is a modification of अतस *atasa* like Αθηνη, and, as already noticed, is closely allied to Αθηνη

[1] The word Θησευς comes from the root θεος which is found in θιασος, and suf. ευς indicating 'possession'; and the word radically means 'heavenly' as the corresponding word दुष्मंत *dusmanta* does.

both in meaning and form. अहना *ahanā* is the goddess o' dawn and she is said to go to every house directly and tc be very modest. (p. 61.)

85. From अतस *atasa*, 'light,' may be derived अहस् *aha* of which अहना *ahanā* is an enlarged form and the final स *sa* of which is changed into न *na* before casal suffixes beginning with a vowel. The same change has taken place in अहना *ahānā* (radically अतस *atasa*). अहस् *ahas* is modified as अह्नी *ahnī*, अहनी *ahanī*, NOM. and ACCUS. dual and अहानि *ahāni*, NOM. and ACCUS. pl., अह्ना *ahnā*, INSTR. sing., अह्ने *ahnē*, DAT. sing., अह्नि *ahni* and अहनि *ahani*, LOC. sing. In compounds the word is contracted as अह्न *ahna*, and अह *aha* by the elision of न *na*, as प्राह्ण *prāhṇa*, 'morning,' अपराह्ण *aparāhna*, 'evening,' and पुण्याह *punyāha*, 'holy day.' Compare ऊधस् *ūdhas*, 'udder,' which is similarly modified,' as कुंडोध्नी *kuṇḍōdhnī*, 'a cow with a big udder.' p. (43).

The change of *s* into *n* is very important in the Aryan languages; and it will be really interesting to see the law illustrated. Many examples have already been given; as, दिन *dina*, 'day'; Ζην and the Doric form Ζαν, the stems out of which are derived the casal forms of Ζευς, which is declined in some cases as a consonantal stem ending in ν (नकारांत *nakārānta*), as Ζηνος GEN., Ζηνι DAT., and Ζηνα ACCUS., and the corresponding Doric forms Ζανος, &c.; Lat. *Janus*, *Juno*; Sans. दनु *danu* and दानु *dānu*, Gr. Δαναος, Egypt. *tanau*, Sans. तनु *tanu* (p. 139) as in तनूनपात् *tanūnapāt*, दानव *Dānava*; χθων, क्षोणी *kṣōnī*; स्योन *syōna*,

and सूनु *sūnu*; Sans. महस् *mahas*, 'great,' modified as महत् *mahat* and महा *mahā*, Lat. *magnus*, Gr. *μεγαλ*. It is a law which has thus not only affected the forms of many primitive words, but is also a very powerful element underlying the formations of grammatical inflections. I shall therefore give a few more examples here below.—

Sans. अपस् *apas*,	Sans. अप्नस् *apnas*, 'possession', 'property,' Gr. *οπλον*, 'a tool,' 'instrument,' *οπωρα*, 'fruit time' or 'fruit,' *ομπνη*, 'corn' and 'food.'
,, शिरस् *śiras*,	Gr. *κολονη*, 'a mound,' *κορονις*, 'the tip of a bow.'
,, अस् *as*, mas. sing. suf.	,, *ον*,[1] neut. sing. in which the स् of mas. suf. is changed into *n*, and which corresponds to अम् *am*, neut. sing. suf.

It is this *ν* which reappears in the neutral plural as ज्ञानानि *jñānāni*, 'knowledges' = ज्ञानम् *jñānam* + द् *i* = ज्ञनन् *jñānan* + द् *i* = ज्ञानान् *jñānān* + द् *i*, by the

[1] The *ν* of the Greek suffix *ον* is changed into *m* in Sanskrit; this change is seen in many other instances, such as इम *ima*, अमु *amu*, अमी *amī* and अमू *amū* (pron.), ईम् *īm*, (adv. part.), सदम् *sadam*, always,' तदम् *tadam*, 'then,' इदम् *idam*, 'now,' words mentioned in the above list.

lengthening of the penultimate **अ** *a*; and in the accus. plural, as **रामान्** *Rāmān* which is only a modification of **रामम्** *Rāmam*, originally **रामन्** *Rāman*, the accus. suf. **अम्** *am* and the allied Gr. *ον* being the same as the Gr. *ον* and Sans. **अम्** *am* of the neut. sing., the neut. suf. producing the accusative idea. The above *ν* of neut. plur. suf. is wrongly inserted in the neuter dual and plural forms of consonant and vowel stems; and it is this *n* which is seen, I think, in the plural forms of the third person of verbs, as **भवंति** *bhavanti*, **अभवन्** *abhavan* for **अभवन्त्** *abhavant*, and so on.

In the neuter singular of pronouns such as **यद्** *yad*, **तद्** *tad*, and **कद्** *kad*, 'what,' occurring in Samāsa as **कदश्वः** *kadaśvaḥ*, 'a mean horse,' **अन्यद्** *anyad*, **इतरद्** *itarad*, **कतरद्** *katarad*, **एतद्** *ētad*, Lat. *illud* and *istud*, &c., the final *n*, which arises out of the masculine suffix **स** *sa* as shown above, and indicates neuter singular, is hardened into *t* and *d*. But as the Greek language does not allow the letter *t* to stand at the end of a word, the *t* is cut off as in ὅ, 'what' (rel.), Lat. *quid*; το (demon.), 'this' or 'that;' το, definite article.

As the final **द** *d* of **यद्** *yad*, **तद्** *tad*, **कद्** *kad* and **एतद्** *ētad* are shown to be connected with the **म** *m* of the neuter suffix through the *ν* of the corresponding Gr. *ον*, it is highly ungrammatical to attach the *d* to the stem as is done in Sanskrit. Thus, **यत्पुरुष** *yatpurusa*, **तत्पुरुष** *tatpuruṣa* **एतत्पुरुष** *ētatpurusa* and **कदुष्ण** *kadusna*, are unscientific and ought to be **यपुरुष** *yapuruṣa*, **तपुरुष** *tapuruṣa* **एतपुरुष** *ētapuruṣa* and **कोष्ण** *kōṣna*, the last of which is optionally used for **कदुष्ण** *kaduṣṇa*, and also modified to

ईष्ण *kavōsna*.[1] Compare यादृश *yādrśa*, यावत् *yāvat*; तादृश *tādrśa*, तावत् *tāvat*; एतादृश *ētādrśa*, एतावत् *ētāvat*; कीदृश *kīdrśa*, कियत् *kiyat*, that is किवत् *kivat* (properly कावत् *kāvat*); in which proper stems are used without the wrong suf. *d*. For the same reason the compound किंपुरुष *kimpurusa*,[2] 'what man,' 'a kinnara,' is wrong and ought to be किपुरुष *kipurusa*, कपुरुष *kapurusa* or कुपुरुष *kupurusa*; for the final म *m* of किम् *kim* is the same as that of ज्ञानम् *jñānam*, and the word must be spelt as कम् *kam* answering to the masc. कस् *kas*. But as the masc. कस् *kas* is changed into किस् *kis*, so the corres-

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[1] The same remark applies to अन्यद् *anyad* (Lat *aliud* and Gr. Αλλον) which also retains the suf. अद् *ad* as in अन्यदुत्सुक *anyadutsuka*, 'fond of another,' and अन्यदीय *anyadīya*, 'belonging to another,' when the word is not in the genitive and instrumental cases; and optionally, as in अन्यदर्थस् *anyadarthas* and अन्यार्थस् *anyārthas*, 'another's property.'

[2] The word किंपुरुष *kimpursa* is coined owing to a wrong analysis of the word किन्नर *kinnara*, किम् *kim* + नर *nara*, 'bad man.' The word must be derived from केसर *kēsara*, 'mane,' or 'hair,' and means 'hairy,' as do the allied words गंधर्व *gandharva*, 'a kind of celestial beings,' and कण्ठीरव *kanthīrava*, 'lion,' and Gr. Κενταυρ, 'a kind of monster,' which are to be traced to कदर *kadara*, 'hair,' a modified form of केसर *kēsara* (vide *Śiras Group*). It is this word किन्नर *kinnara* which, having been applied to a musical instrument called किन्नरी *kinnarī* in Sanskrit and modified as सितार् *sītar* in Northern India, has migrated to Europe under various forms as *κιθαρ, guitar, cistern, cithern* and so on.

ponding कम् *kam* is changed into किम् *kim*, though this a against the common usage of the language by which th neuter suffix म् *m* in इ *i* and उ *u* stems is omitted. To resume the list :—

Sans. स्य *sya*, gen. sing. suf. which is a corruption of स्वम् *svan*, 'own.'

„ अस् *as*, mas. sing. suf.

Sans. नाम् *nām*, gen. plu suf. as in रामाणाम् *Rāmāṇām*, 'of Rā mas.'

„ आनी *ānī*, the fem. sing. suf. corresponding to अस् *as* masc. sing. suf., = अस् *as* + ई *ī* = अन् *an* + ई *ī* = आन् *ān* + ई *ī* by the lengthening of अ *a*. (Comp. आनि *āni*, the neut. plu. nom. suf., p. 169.)

Similarly derived is the नी *nī* in the following :—

असिक्नी *asiknī*, 'young maid servant,' पलिक्नी *paliknī*, 'old woman,' पत्नी *patnī*, (Gr. ποτνια and ποτνα and Sans. पत्न *patna* as in सपत्न *sapatna*.) In भट्टिनी *bhattinī*, 'a king's wife,' which ought to be properly भट्टी *bhattī* from भर्त्री *bhartrī*, fem. form of भर्तर् *bhartar*, 'lord,' नी *nī* is added by wrong analogy. The same is the case, I think, with बंधकिनी *bandhakinī*, सुभगिनी *subhaginī*, परस्त्रीणी *parastrīnī*, कुलटिनी *kulatinī*, कल्याणिनी *kalyāninī*, the proper forms of which are बंधकी *bandhakī*, सुभगा *subhagā*, परस्त्री *parastrī*, कुलटा *kulatā*, कल्याणी *kalyāṇī*, and which occur

the words **बांधकिनेय** *bāndhakinēya*, 'son of a bad woman,' **सौभागिनेय** *saubhāginēya*, 'son of a good woman,' **पारस्त्रैणेय** *pārastraiṇēya*, 'son of another's woman,' **कौलटिनेय** *kaulaṭinēya*, 'whore's son,' and **कालयाणिनेय** *kālyāṇinēya*, 'the son of a good woman.' In the North Indian vernaculars, the suffixes **इनि** *ini*, **इन** *ina*, **अन** *ana*, **अनि** *ani*, **आणि** *āni*, **ईण** *īna*, **एण** *ēna*, &c, are used as suffixes to derive from masculine nouns their corresponding feminine forms, and some of them, as **अन** *ana*, **अनी** *anī* and **आणी** *āṇī*, are traceable to the above **आनी** *ānī* · *e. g.*,

धोबिन *dhōbina*, 'washerwoman'	**धोबि** *dhōbi*, 'washerman.'
कुम्हारिन *kumhārina*, 'potter's wife'	**कुम्हार** *kumhāra*, 'potter.'
पंडिताणी *paṇḍitāṇī*, 'a learned woman.'	**पंडित** *paṇḍita*, 'pandit.'
चाकराणि *cākarāṇi*, 'a female servant.'	**चाकर** *cākara*, 'servant.'
कमीनणी *kamīnaṇī*, 'a female menial servant.'	**कमीन** *kamīna*, 'a male menial servant.'
जटिणि *jaṭiṇi*, 'a Jot's wife.'	**जटु** *jaṭu*, 'a Jot.'
हिंदिणी *hindiṇī*, 'a Hindu female.'	**हिंदु** *hindu*, 'a Hindu.'
सुगरीण *sugarīṇa*, 'a skilful woman.'	**सुगर** *sugara*, 'a skilful man.'
मरेठेण *marēṭhēṇa*, 'a Maratha woman.'	**मरेठी** *marēṭhī*, 'a Maratha.'

To resume the list :—

Sans. **सदस्** *sadas*, 'an assembly.'	Gr. *εθνος*,[1] 'a nation.'

[1] Δ is hardened before *n* as *εθνος* = *εδενος* = Sans. **सदस्**

Sans. अहस् *ahas*, 'brightness.' Gr. ἀχνη, 'foam.'

„ स *sa*, Prāk. न *na*, 'he.'

„ एसēsa, 'this,' = इ *i* 'this,' and स *sa*, 'that,' Sans. एन *ēna*, अन *ana* and इन *ina*, in which स *s* is changed into न *n*, the first part इ *i* being seen in the forms ए *e*, अ *a* and इ *i*.

„ सह *saha* + द्यस् *dyas*, 'with day,' 'whole day,' that is, always, shortened into सद्यस् *sadyas*. „ सदन् *sadan*, modified as सदम् *sadam* as in सदमित् *sadamit*, 'always.'

„ अद्यस् *adyas*, modified as अद्य *adya* „ इदन् *idan*, modified as इदम् *idam*, and इदानीम् *idānīm*, in इदानीम् *idānīm*.

„ किस् *kis*, 'who,' „ किन् *kin*, modified as किम् *kim*.

„ इस् *is*, 'this,' the pron. which is „ इन् *in*,[1] modified as ईम् *īm*, an indeclina-

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sadas + अस् *as*. Compare προχυυ, Sans. प्रच्यु *prajñu*, = προ + χουυ.

[1] The other form इत् *it* contains the usual pronominal suffix त *t*, and both इत् *it* and ईम् *īm* are used as particles of emphasis: सदमित् *sadamit*, इदानीम् *idānīm* and तदमित् *tadamit* and तदानीम् *tadānīm*.

	seen in अयम् *ayam*, 'this,' mas. nom. sing.	able particle used to emphasize.
Sans.	तस् *tas*, adv. suf. meaning 'from.'	Gr. θεν.
,,	ईयस् *īyas* and यस् *yas*, comp. suf. of adjectives in Sanskrit, as in गरीयस् *garīyas* and श्रेयस् *śrēyas*, of which latter the radical word is श्री *srī*, 'fortune,' 'advantage,' &c.	,, ιων, and ων in words in which ι is cut off, and the final consonant is doubled and sometimes changed, as in ρασσων = ραδιων, or the preceding vowel is lengthened and the final consonant is simply changed and not doubled as in μειζων = μαγιων.

86. अहल्या *Ahalyā*, the name of the wife of Gautama, is to be derived from अहस् *ahas*, 'brightness,' the final स *s* of which is changed into ल *l*, as in अतल *atala*, radically अतस *atasa*. By the addition of the suf. य *y* and the change of स *s* into ल *l*,[1] अहस् *ahas* becomes अहल्या *Ahalyā* and means radically 'bright,' 'effulgent,' and, as such, is a suitable counterpart of गौतम *Gautama* which conveys the same radical meaning and has already been explained (p. 62). अहल्या *Ahalyā* was the first woman created according to the Uttara Kanda, and her name is derived thus; हल *hala*, 'ugliness,' हल्य *halya*, 'which is ugly,' and अहल्या *ahalya*, 'who is not ugly,' that is, 'beautiful.'

[1] Vide p 43.

Brahma created her, and, in spite of Indra's love for her, entrusted her to the care of Gautama who protected her for many years and then restored her to Brahma. H^{c} was pleased with the trustworthiness of Gautama and gave her to him as wife. The illicit intercourse of Indra with Ahalyā in the dawn during the absence of Gautama may be explained by reference to a daily phenomenon, viz. the absorption of the natural brightness of the sky in the morning twilight of the east. But Kumārilabhatta says that the story is typical of the sun's carrying away the shades of night and makes the word अहल्या *Ahalyā* mean 'night,' by a forced etymology.[1]

87. Closely allied to अहल्या *Ahalyā* is the Gr. Αχιλλευς or Αχιλευς, Achilles, son of Pelus and Thetis and the bravest of all the Greeks in the Trojan war. He loved Hellen on whose account the Trojan war took place and terminated in her redemption. The name Αχιλλευς radically means 'bright' like अहल्या *Ahalyā* and refers to the sun, and this connection is sufficiently supported by the parentage ascribed to Achilles. He is the son of water both on his father's side and his mother's side, as the name of his mother, Thetis, is a modification of Sans. सिंधु *sindhu* meaning 'ocean' or 'a river,' and his father's name Pelus means 'water,' and is connected with Sans. वार् *vār* and वारि *vāri*, Lat. *mari*, 'water,' Sans. पयस् *payas*, 'water' and 'milk,' पीयूष *pīyūṣa*, 'nectar,' Ved. मयस् *mayas*, 'food,' and Gr. βιος, 'means of living or livelihood,' and forms the root of the word Πελοψγος, a name applied to the

[1] अहस् *ahas*, 'day,' ली *lī*, 'to vanish,' अहल्या *ahalyā*, 'vanishing in the day,' that is, the night.—Max Muller's *History of Ancient Sanskrit Literature*, p. 529. Vide also Note 1, under Αριαδνη, p 193.

Greeks.[1] In Homer this is the name of a people who were the allies of the Greeks, and whom Homer places in Thessaly. As Thessaly is an inland country lying to the north of Greece (which is a peninsula surrounded by water on three sides), the northern Grecians or the southern Thessalians may have been called Pelasgos by the inhabitants of Thessaly; and the name may have subsequently extended to the Greeks themselves. The name of the wife of Achilles, viz. Ἑλλενη has been shown lower down to be a corruption of Sans. अनल *anala*, 'fire.' Ιλιον is a corruption of Sans. दिवम् *divam* and radically means Heaven (p. 60). The Trojan war is, therefore, a war in Heaven and the victorious hero is Achilles (अहस् *ahas*), that is, the sun; and the redemption of Hellen by Achilles must refer to the rising of the morning sun with all his brilliancy of which he is shorn in the preceding evening.

88. The term असुर *asura* must be connected with अतस *atusa* and Gr. *αθρα* and *αιθηρ* and has a very extensive application in the Rig Veda. It means 'bright,' 'strong,' or 'mighty,' &c., and in the passage following the above meaning is clear.

महद्देवानामसुरत्वमेकम् ॥ III. 55.

Mahaddēvānāmasuratvamekam.

'The power of the deities is great and peculiar.'

इंद्रायहिद्यौरसुरोअनम्नत ॥ Rig Veda, I. 131. 1.

Indrāyahidyau rasurō anamrata.

'The mighty Heaven bowed to Indra.[2]

[1] If so, the γ in Πελασγος may be a change of *y*, and the word may be originally Πελασ'yος.

[2] Compare the story of the Bhāgavata Purāna which says that Krsna defeated Vyōmāsura (that is, द्यौरसुरस् *Dyaurasuras* in the above passage) on one occasion and on another conquered Indra

The term is applied to Mitra, Varuna, Indra and many other Gods, and as such must convey the same meaning. In this meaning it agrees with the Zend *Ahura* which is applied to the highest God in the Parsee religion. But in the later Sanskrit literature, it is applied to the Rākṣasas or giants who are opposed to the deities.

When the word thus degenerated, a new word was coined from it to be applied to the deities as an antithesis to it. The deities who were called असुरास् *Asurās* once, became thus सुरास् *Surās* subsequently.

While the word असुर् *asura* degenerated[1] in its meaning and was applied to giants and Rākṣasas, it has kept up its ascendancy in its modified form *ahura*, and has been opposed to the word देव *Dēva* which shared the same fate among the Zoroastrians as असुर् *asura* among the Hindus; for the motto of the faith of a Zoroastrian is "I cease to be a Dēva worshipper; I profess to be a Zoroastrian worshipper of Ahuramazda, an enemy of the Dēvas, and a devotee to Ahura."[2] It may be interesting to see that many of the other names applied to Rākṣasas in the Hindu Theogony are referrible to the word दिवस् *divas*, 'heaven;' such are the words यातु *yātu*, यातुधान *yātudhāna*, रक्षस् *rakṣas*, राक्षस *rākṣasa*, आसर *āsara*, आशुर *āśara*.

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himself who yielded to him. The peculiarity in the Bhāgavata story is that the term असुर् *asura* applied to व्योमन् *vyōman* is used in the sense of an evil spirit, that is a Rākṣasa.

[1] With regard to the degeneration of the word असुर् *asura*, compare Sans दानव *dānava* and Gr Δανaος, दैत्य *daitya* and τιτνος, and कव *kava* and Pers *Kava*.

[2] Cox's Introduction to Mythology and Folklore, p 255.

89. I would derive Sans. उशनस् *Uśanas* from असुर *asura* by the change of the initial अ *a* into उ *u* and of र *r* into न *n* and the addition of the suffix नस् *as*. In the Rig Veda it is the name of a sage and is subsequently applied to the planet Venus, known also by the names of शुक्र *Śukra*, and काव्य *Kāvya* already explained (p. 70). He is the priest of the Daityas just as Bṛhaspati is of the Asuras.

90. असर *asara* is modified as असिर *asira*, and उस्र *usra*, meaning 'a beam' or 'ray of light,' and as अस्र *asra*, meaning 'an arrow.' असिर *asira* is also used in the sense of 'an arrow.' The word उस्र *usra* is applied to a cow and a bull and in that sense is modified as उस्रि *usri* and उस्रिया *usriyā* by the addition of the suffix इय *iya*. उस्रिया *usriyā* is a Vedic word. Compare the words अघ्ना *aghnā*, derived from अहना *ahanā*, गौस् *gaus* from द्यौस् *dyaus*, माहेयी *māhēyī* from मह्ा *mahā*, the last four of which have been mentioned in this Group.

91. From असुर *asura* may be derived असु *asu*, 'life,' 'soul,' and 'knowledge,' and असूया *asūyā*, 'envy in which the root is असु *asu*, 'life,' and the suffix या *yā* meaning 'the act of desiring' or 'desire itself' as in अशनाया *aśanāyā*,[1] 'hunger,' formed from अशन *aśana*, 'food,' and या *yā*, meaning radically 'the desiring of food,' that is, 'hunger.'

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[1] The lengthening of the final vowel in अशन *aśana* and असु *asu* is like that taking place in the dat case of the अ *a* stem, as रामाय *Rāmāya* from रामस्य *Rāmasya*, the gen sing. form (vide p. 158). Compare अश्वायति *aśvāyati* which is another form of अश्वस्यति *aśvasyati*, 'he wishes for a horse'

असुर् *asura* is modified as आसर् *āsara* and आशुर् *āśura* and these words are applied to evil spirits or Rāksasa[1] like the radical word असुर् *asura*.

92. From अगस् *agas* may be derived अग्नि *agni*, 'fire,' and 'the God of fire,' which by the change of the initial[2] *a* into *i* becomes Lat. *ignis*, Gr. αιγλη, 'light of the sun,' 'any light,' and αγλαος, 'splendid,' 'stately.' The[1] root अञ्ज् *añj*, 'to shine,' is to be traced to अग्नि *agni* and has transferred the *n* of अग्नि *agni* to the middle, so that the nasal in अञ्ज् *añj* is to be taken as radical. We have therefore to distribute the conjugational forms like अनक्ति *anakti* as अन् *an* + अ *a* + ज् *j* + ति *ti* by inserting the augment अ *a* between the nasal and the final ज *j* of the root अञ्ज् *añj*. Compare उनत्ति *unatti* (p. xxxv).

93. To the same root may be traced Sans. यक्ष *yakṣa* and Gr. Αιας and Ιασος, in which last the *k* of यक्ष *yakṣa* seems to have been elided. The Yaksās are a class of celestial beings attendant on Kubēra. In the Greek mythology, Ιασος is applied to several persons, such as, the king of Orchomenus and father of Amphion, and son of Argos I. and Evadne, father of Agenor, ruler of Peloponnesus. In the word यक्ष *yakṣa* the initial *y* is an extraneous addition. Compare the following words :—

Sans. वज्र *vajra*, 'thunder-bolt.'	Sans. अद्रि *adri*, 'mountain' (p. 203.)
,, वसंत *vasanta*, 'spring season.'	,, अतस *atasa*, 'brightness.'[1]
,, वानर *vānara*, 'monkey,'	Gr. ανηρ, 'man.'
,, वासर *vāsara*, 'day,'	Sans. अतस *atasa*, 'sky.'

[1] Vide p 181. [2] Vide p. 199.

ins.	यादस् *yādas*, 'water,'	Sans.	अतस *atasa*, 'water.'[1]
,,	यातु *yātu*, 'evil spirit,'		
,,	युष्म *yuṣma*, 'you,'	,,	उस्म *usma*.[2]
,,	यूयम् *yūyam*, 'you.'	,,	उवम् *uvam*.[3]
,,	युव *yuva*, 'you two,' as in युवाम् *yuvām*, nom. and accus. dual, युवाभ्याम् *yuvābhyām*, instr., dat. and abl. dual, and युवयोः *yuvayōḥ*, gen. and loc. dual.	,,	उव *uva*, 'you.'[4]
,,	वयम् *vayam*,	,,	अवम् *avam*, 'we.'[5]
,,	वाष्प *vāṣpa*, 'vapor,'	,,	आत्मन् *ātman*,[6] 'clouds.'

The initial *y* of *yaksa* has been softened into *ia* in the Gr. Ιαχος as in Ιον, Sans. यवन *yavana*.

In Gr. Αιας (Αιαντ), Lat. *Ajax*, the central ग *g* of अगस् *agas* is elided and its place occupied by the vowel *i*, and the final स *s* changed into *ν* and then into *ντ* as in वसंत *vasanta*, which I shall explain presently.

94. From अतस *atasa* we may obtain such a form as असन् *asan*, closely allied to the Gr. Αθηνα and Ασανα; and this form, being modified as असंत *asanta*, gives us वसंत *vasanta*, the name of the spring season, in which the ini-

[1] Vide pp. 182-3. [3] Vide p. 133. [5] Vide pp. 132-3.
[2] Vide p. 133. [4] Vide p. 133 [6] Vide p. 103.

tial *c* is an extraneous addition as already shown in the above section. This *v* is retained in the corresponding Latin word *ver* which is a contracted form of वसंत *vasanta* by the elision of the last two syllables *anta*. The central स *s* is changed into *r* in *ver*. But the Gr. *εαρ* has elided the central स *s* of वसंत *vasanta*, and its final *ρ* answers to the final न्त *nt* of the Sanskrit word, which is to be traced to the final स *s* of अतस *atasa*, through an *n*, whereas the *ρ* of the Greek word stands in the place of the स *s* of अतस *atasa*. With reference to the change of the स *s* of अतस *atasa* into न्त *nt* in वसन्त *vasanta*, compare Gr. *απας* (*απαντ*) and Sans. समस्त *samasta*, 'all,' derived from स्वस् *svas*, (p. 15, Note 1), in the former of which the final स *s* of स्वस् *svas* is changed into *ντ* and in the latter into स्त *st*, and compare also Αιας (Αιαντ) which I have already derived from अगस् *agas* and in which the final स *s* of अगस् *agas* is changed into *ντ*.

95. From अतस *atasa* can be derived a form आतस् *ātas* which, by the addition of a euphonic *y* at the beginning, becomes यातस् *yātas* (p. 181), and then यादस् *yādas*, by softening the त *t*. यादस् *yādas* means 'water,' 'sperm' and 'the animals of water,' the last of which must be a secondary meaning. The word is also modified as यादु *yādu*, and is used in the general meaning, 'water.' यादुरि *yāduri* and यादुर *yādura* are derivative words originating from यादस् *yādas*, and meaning 'having much seminary fluid' or 'voluptuous.' Perhaps जतु *jatu* and जतुक *jatuka*, 'asafœtida' and 'lac,' may be traced to यादस

nāda, by the change of य *y* into ज *j*.[1] Connected with आदस् *yādas* is यातु *yātu* which means 'water' as in यातुधानः *yātudhānaḥ*, 'residing in water,' that is, a Rākṣasa, and it means also 'mischief' and 'a Rāksasa.'

96. The word अनल *anala* meaning 'fire' and अनिल *anila* meaning 'wind,' can be easily connected with अतस *atasa*. The Gr. *ανθραξ* is a modification of अनल *anala*, which taking the suffix अक *aka* becomes अनलक *analaka* and then अनरक *anaraka* by the change of ल *l* into र *r*. अनरक *anaraka* is shortened into अन्रक *anraka*, and, with δ inserted between न *n* and र *r* as in *ανδρος* = *ανρ* + *os* = *ανηρ* + *os*, and the δ hardened into *θ*, it assumes the form *ανθραξ*,[2] meaning 'coal. With अनल *anala* may be connected Sans. अलात *alāta*, 'fire-brand,' and Gr. *ελανη*, 'torch,' which are kindred with 'Ελενη explained lower down and in which the two consonants न *n* and ल *l* have been transposed, and न *n* hardened into त *t*. I would mention here Gr. *εσχαρα* and *εσχαρη* which are formed from अतस *atasa* just in the same way as Sans. अक्षर *akṣara* has been, with this difference that the

[1] With equal propriety जतु *jatu* and जतुक *jatuka* may be connected with रस *rasa*, 'water,' राक्षा *rākṣā*, and लाक्षा *lākṣā*, lac,' Lat. *lac* (*ct*), 'milk,' Gr. λα (*κτ*) as in *γαλα* (-λακτος), 'milk,' and Sans अलक्त *alakta*, 'lac,' and other words included in the *Salila Group*

[2] The termination अक *aka* is often shortened in Greek and Latin 's अक् *ak*; e. g., Gr *δοναξ* (*ak*), 'reed,' *κλιμαξ* (*ak*), 'a ladder,' hich ought to be properly *κλιναξ*; Lat. *capax* (*ac*), 'spacious,' *'nax* (*ac*), 'tenacious,' *rapax*, 'rapacious.'

k and *s* are transposed and by the aspiration of *k* become *σχ*.[1] Εσχαρα means 'hearth,' 'an altar for burning offerings.'

97. The names of the Vedic sages अंगिरस् *Aṅgiras* and आंगिरस *Āṅgirasa*, the son of अंगिरस् *Aṅgiras*, in their radical sense convey the idea of brightness as has already been noticed (p. 62), and must be traced to the same root अतस *atasa* through अहस् *ahas*, 'brightness.' As a proper name अंगिरस् *Aṅgiras* was first applied to an author of some Vedic hymns, who was also one of the seven ṛsis. It was subsequently the name of a Prajāpati. The descendants of अंगिरस् *Aṅgiras* were also called अंगिरस् *Aṅgiras* or आंगिरस *Āṅgirasa*, who were the personification of luminous bodies. The *Angirasas* were also priests who repeated formulas and hymns of the Atharva

[1] Compare Gr εσχατος, 'furthermost' = εξ, 'out,' + ταρος = εκτατος = εκσατος, by the change of *τ* into *σ*, then = εσκατος by the transposition of *κ* and *s*, and at last, = εσχατος by the aspiration of *κ*; and Sans तस्कर *taskara*, which radically means 'skilful,' being a shortened form of दक्षतर *daksatara*, the comp deg of दक्ष *daksa*, and which becomes दक्तर *daktara* by the elision of the स *sa* of दक्ष *daksa*, then दक्सर *daksara*, दस्कर *daskara*, and at last तस्कर *taskara*. Or, in the words εσχατος and तस्कर *taskara*, we may suppose that the initial *t* of ταρο and तर *tara* is cut off as in Gr. υπατος, 'high,' and Sans. उपम *upama*, in which the initial *t* of the allied suf. तत *tata* and तम *tama* are elided. Thus εσχατος = εξ + ταρος = εξατος = εσχατος; and तस्कर *taskara* = दक्षतर *daksatara* = दक्षर *daksara* = तस्कर *taskara*, (p. 32).

Veda to avert evil effects in sacrifices and other occasions.[1] To अंगिरस् *Angiras* are allied the Gr. *αγγελλος* and *αγγαρος*, the latter of which is a Persian word. They are allied in meaning also, the former word meaning 'a messenger,' envoy,' and the latter, 'a mounted courier, such as were kept ready at regular stages throughout Persia for carrying the royal despatches.' These meanings are only secondary, being the modifications of the original idea of brightness, such as have taken place in some words meaning 'speech' or 'to speak,' e. g., Gr. *φημι*, Lat. *for*, Sans. भाष् *bhāṣ* and the like.[2] Just as from अंगार *angāra* meaning 'coal' are contracted the words *col* and *coal*, so from अंगिरस् *angiras* meaning 'bright' are contracted Sans. गिर् *gir*, गिरा *girā*, 'speech,' गृ *gṛ*, 'to speak,' and Gr. *κλεος* and *κλειω*, *κλεω*, *κληζω*, and *γηρυς*, in the meanings of which there is a transition from 'brightness' to 'speaking.' In Sanskrit गीर् *gīr* means 'speech' and is a name of the Goddess of Speech just as in Greek *κλεος* means 'report' and Κλειω, 'the goddess of report,' that is, 'the Muse of Epic Poetry and History.'

98. Some allied words in the Aryan languages expressive of the idea of hearing, and their derivatives may claim kindredship with the words above mentioned. They are the following; Sans. श्रु *śru* and Gr. *κλυω*, in which *κ* is the original letter and श *ś*, a corruption (pp. 152-3), Ang.-Sax. *hyran*, Eng. *hear*, and Lat. *clueo*, 'to hear,' and 'to be heard or famous.' In Gr. *ακροαομαι*, 'to hearken,'

[1] The word is sometimes compounded with अथर्वन् *atharvan* अथर्वांगिरसस् *atharvāngirasas* which term is applied to the same person to whom the two words are applied separately.

[2] Vide p. 74.

'to listen,' the initial *a* is euphonic.[1] The Lat. *hēc-ōn-s*, 'one who listens,' is a corruption of *cluent*, the pr. part. adj. of a root *cluo*, of which *clueo* is secondary form. Gr. καλεω, 'to call,' and Sans. कल् *kal*, 'to urge,' 'to induce,' are akin to the root श्रु *śru*. The Lat. *clamo* is a causal form of *cluo* which, taking the suf. *eo*, becomes *claveo* and is shortened into *clāo*, and, by the change of *v*[2] into *m* assumes the form of *clamo*. The Eng. *loud* and *listen* and Ang.-Sax. *hlud* and *hlisten* are traceable to a participial form Gr. κλυτος, Sans. श्रुत *śruta*, 'heard.'

99. The Sans. अंगार् *angāra*, इंगाल *iṅgāla*, 'coal,' are connected with the above words अंगिरस् *Angiras* and Gr. Αγγελλος; and from इंगाल *iṅgāla* are contracted the Eng. *coal* and the Ang.-Sax. *col*.[3]

100. In Ἑλενη which is a modification of Sans. अनल *anala*, 'fire,' अलात *alāta*, 'fire-brand,' and अरणि *araṇi*, 'a piece of wood from which fire is produced by friction,' I see an example of the aspiration of the initial vowel

[1] The radical κροαομαι is a contraction of κροφαομαι, answering to Sans आवयामहे *śrāvayāmahē*.

[2] Similarly arises the letter *p* in Sanskrit in causal forms. The causal augments వి *vi*, పి *pi* and ప్ *tu* in Tamil and the allied augments చు *cu*, పు *pu*, and సు *su*, in Telugu and Kanarese, are derived from the Sans य *y*.

[3] Compare Tam. கரி *kari*, 'coal.' The words referring to the black colour, such as Sans काल *kāla*, Gr. κελαινος, Sans. कलुष *kaluṣa* and कल्मष *kalmaṣa* and कल्माष *kalmāṣa*, 'sin and dirt' and कश्मल *kaśmala*, मल *mala* and Gr μελας and Sans. मलिन *malina* which are contracted from कश्मल *kaśmala*, are traceable to the same source. The root κμελας suggested by Buttmann is unnecessary.

media topographical usage extensively prevailing in Greek and other languages. By eliminating this extraneous element, we have the simple form of the word Ελενη which can be easily connected with Gr. ελανη, 'a torch,' and which is very much allied to Sans. अलात *alāta*, 'firebrand.' In the word there is an allusion to fire; but it is not any kind of fire to which the word refers. From Ελενη's parentage we can easily suppose that she represents a flaming torch. For she is the daughter of Τυνδαρεος, Tyndareus, and Leda, the first of which names I would connect with Gr. τινθος and τινθαλιος, 'boiling hot,' Lat. *cinis* (*ciris*), 'ashes,' Gr. σπινθηρ and Lat. *scintilla*, 'a spark,' in the last two of which the letters *sp* and *sk* stand in the place of an original *s* which represents the initial *t* of Τυνδαρεος, and also with the Eng. *tind* and *tinder*, Ang.-Sax. *tender* and the allied words, and take it to mean tinder, as the word Ληδα has already been supposed to mean thin cloth. The story of 'Ελενη's birth from Τυνδαρεος and Ληδα refers to the burning firebrand lighted by the fire produced from tinder and flint. According to some she was the daughter of Nemises by Jupiter, and Leda was only her nurse. Even in this version of the story we find an explanation from the fact that a thin cloth itself may serve the purpose of tinder, and in this case, the light produced on the substance may be held as the offspring of Heaven, that is, Jupiter. After the restitution of 'Ελενη, which event took place on the destruction of Troy and the Trojan heroes, she was with Menelaus, and, after his death, married several others. She is said by some to have been transported to Leuce, the land of love, after her death, and there married Achilles; and this part of the story contains a belief that, when put out, the light of fire goes to the sun in whom it is absorbed, a belief like that prevailing among the Hindus, viz., that when the sun rises the light of fire

enters him and when he sets in the evening he become preserved in fire.[1] Having thus established the philo alliance of Ἑλενη and Ελανη by mythological facts, I sha quote now a few instances in which an extraneous aspirat sound is added to the initial vowel of a word. Compare th following:—

Ἑλλας, a city of Thessaly, and also a province of whic it was the capital.

Ἑλλην, son of Deucalion whose descendants were called the Ἑλληνες, a word first applied to the inhabitants of the Thessalian Hellas and afterwards used to include all the Greeks as opposed to the Barbaroi. Ἑλλην had three sons named Aeolus, Dorus and Xuthus, the last of whom was the father of Ion. From Aeolus, Dorus and Ion are supposed to have descended the three nations who are called respectively the Aeolians, the Dorians and the Ionians, and are collectively included in the term Greek.

Ἑλλη, daughter of Athamas and Nephele (the clouds and sky) and sister of Phrixus. Being afraid of the cruel treatment of her mother-in-law, Ino, she left her father's house accompanied by her brother Phrixus; or some say, she was drawn away by a golden ram, which Neptune had given her mother, and feeling giddy she fell in the sea and

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[1] अग्निर्वावादित्यस्सायंप्रविशति। तस्मादग्निर्दूरान्नक्तमदृश्ये उभेहितेजसी संपद्येते। उद्यंतंवावादित्यमग्निरनुसमारोहति। तस्माद्धूमएवाग्नेर्दिवादृश्ये ॥ Tait. Brah. II. 1, 12-13.

Agnirvāvādityassāyaṁpraviśati | tasmādagnirdurānnaktamdadṛśē ubhēhitējasīsaṁpadyatē | udyantamvāvāditya magnir anusamārōhati | tasmāddhūmaēvāgnēr divādadṛśe.

'In the evening the sun enters fire, therefore fire is seen at a distance in the night There are indeed two lights. Fire ascends the rising sun, and, therefore, only the smoke of fire is seen in the day time.

Aneda termed. I see in the name a reference to the sunlit [illegible] of the morning and connect the name with the Sans. इला *ilā* and Gr. Ιλος, which I have already derived from द्यौस् *dyaus*, 'sky,' and the radical meaning of which therefore must be 'sky' or 'bright.' In the word Ἑλλη, therefore, even the initial vowel is an extraneous addition, and the pure vowel so added was afterwards aspirated.[1]

Ἑστια, Ion. Ἱστιη, the Roman Vesta, daughter of Κρονος and Ῥεα and the guardian of the hearth and home, connected with अतस *atasa*, 'fire,' and अश्मंतम् *aśmantam*, 'hearth,' and the Arab. آتِس *ātis* and Heb. אֵשׁ *es*, (p. 163, Note 1.)

Ἡρα, Ion. Ἡρη, the Lat. *Juno*, queen of the Gods and sister and wife of Zeus. The word is identical with the Gr. ερα and Sans. इरा *irā*, 'earth.' (p. 35).

Ἑσπερος, son of Iapetos, brother to Atlas. He came to Italy, and the country was called Ἑσπερια after him. The word has been lower down connected with Sans. अक्षर *akṣara*, 'heaven.'

Ἑκτωρ, 'son of king Priam and Hecuba,' which word has been lower down traced to Sans. अक्षर *akṣara*, 'heaven.'

Ἐρση, daughter of Cecrops, king of Athens, beloved by Mercury. The word may be connected with *αργος*, 'brightness.'

Ἑκατη, daughter of Perses and Asteria. She is a personification of the starry sky, and the name may be connected with आकाश *ākāśa*, 'sky.'

Hertha or Herta, a goddess among the Germans, who is supposed to be the same as the Earth

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[1] Vide pp 60 and 61.

The names Ἑλλας, Ἑλλην and Ἑλλη, are identical with Ελενη in origin, the double λ in them being accidental.

हसंती *hasantī* or हसनी *hasanī*, 'fire vessel,' which can be traced to a form असन्त *asanta* and through it to अनस् *anas* and is allied to Gr. Ἑστια, Lat. *Vesta* and to the following

Eng. *hearth*, Germ. *herd* and the allied words which are akin to Lat. *ardeo*, 'to burn,' and in which also the initial *h* is extraneous

101. From अहस् *ahas* may be derived also Gr. *αγαθο* 'good,' Sans. सत् *sat*,[1] साधु *sādhu*, 'good,' 'eminent,' चटु *catu* and चाटु *cātu*, 'agreeable,' as applied to a speech, Eng. *good*, Ang.-Sax. *god*; and perhaps the very word God, on account of his goodness; चारु *cāru*, 'beautiful,' कल *kala*, कल्य *kalya*, 'good' and 'auspicious,' Gr. καλος, 'beautiful,' and कल्याण *kalyāna*, 'good,' which is a modification of कल्य *kalya*, as the Gr. καλλον is of καλλος.

102. Sans. अप्सरस् *apsaras*, meaning 'celestial damsel,' is used in the Vedas in the sense of water-nymph and seems to be traceable to अतस *atasa*, or अतर् *atara*, in which त *t* being doubled becomes प्स *ps* as in Gr. κορυπτω for κορυττω, 'to butt with the head,' from κορυσ (θος), 'head,' and πιπτω for πιττω, Sans. पत् *pat*, 'to fall.' The word अप्सरस् *apsaras* resembles in its derivation Gr. Νηρεις, a daughter of Νηρευς, a sea-god, who rule under Ποσειδων.

In Sans. अक्षर *aksara* a change takes place. Just the doubled त *t* of अतस *atasa* is replaced by प्स *ps* अप्सरस् *apsaras*, so is it replaced by क्ष *ks*, and अक्षर *aksa*

[1] This is quite different from the सत् *sat*, 'being,' properly अस *asat*, the pres part adj from अस् *as*, 'to be,' answering to Ε *εων* or *ων* (for *εσων*) and Lat *ent* and *sent* (for *esent*)

which *k*, *c*, *h*, &c., are softened into *y* in Sans. आर्य *ārya* : -ē
अर्य *arya*. In the Gr. *αρειος*, there seems to be a forn
convergence of two different words, one derived fro
Sans. आर्य *ārya*, 'good' and 'respectable,' in which t
य *y* of आर्य *ārya* is elided, and the other, meaning 'ma
tial,' 'brave,' and derived from Sans. वृष *vrsa*, 'brave
'manly,' and allied to Lat. *mars*, *maritus*, 'husband
mareo, 'to marry,' and the Gr. Αρης, *αρσην* and *αρρη*
Ion. *ερσην*, 'male,' opposed to *θηλυς*, just as Sans. पुरुष
purusa is opposed to स्त्री *strī*.[1]

The word *αριστος* seems to be the superl. degree of th
adjective अर्य *arya* which loses its final consonant befor
the suffix *ιστος*. In the corresponding Sanskrit wor
अरिष्ट *arista*,[2] the original suffix इष्ट *ista* is preserve

[1] Sans. पुरुष *purusa* is an epenthetical modification of वृष *vrsa*
and स्त्री *strī* and Gr *θηλυς* seem to be allied.

[2] Just as many words have passed from one meaning to the opposit
one (*e g* श्वेति *śiti*, 'white' and 'black,' *q v*) so has the wor
come to mean also what is not good, that is, evil. The word wa
then wrongly analyzed into अ *a* + रिष्ट *rista*, अ *a* being supposed
as a negative particle, and thus came into existence a new word a
रिष्ट *rista* to which were also attached the opposite meanings, 'goo
and 'evil' Αριστερος, 'left,'=*αριστοτερος*, from *αριστος*, 'ev

The Gr *αριστον* meaning 'morning meal,' may either be c
nected directly with the above word, or with *ηως* and *εως*, 'daw
and *ηρι* which appears to be the dat. case of *ηρ*, an obsolete wo
allied to the Ang.-Sax *ære* and Eng. *ere* and *early*, and traceable
Sans अहस् *ahas*, 'day,' and Gr *ασαvα*, 'brightness.'

Αρειων and *αριστος* are substituted for the comp. and sup
degrees of *αγαθος*, which ought to be respectively *αγαθιων*
αγαθιστος in analogy of साधीयस् *sādhīyas* and साधिष्ठ *sā
tha* (vide p. 190.)

stead of इष्ठ *iṣṭha* found in the superlative forms of other adjectives. If *αριστος* is to be connected with Sans. अरिष्ठ *ariṣṭa*, then it follows that answering to *αρειων* which is the comparative degree of *αρειος*, 'good,' there must have existed in Sanskrit a comparative of आर्य *ārya* as अरीयस् *arīyas*.

106. Here I have to mention the word *Αριαδνη* which I have explained under the suf. *δνος* (p. 131). It answers to Sans. अर्हतरी *arhatarī* and means radically 'very fit.' I have already referred to her parentage; and the names of her father and mother are allied to the Sans. वृष *vṛsa* meaning 'ox' and have been mentioned in the *Vṛṣa Group*, her father's name, Minos, being allied to Sans. महिष *mahiṣa* (properly मेष *mēṣa* and मिस *miṣa*, *h* being a mere orthographical outgrowth), मैनाक *maināka* and मेना *mēnā*, and her mother's name, Pasiphæ, to वृषभ *vṛṣabha*. Minos was the son of Zeus and Europa, and as the word Europa is connected with Sans. वृषभ *vṛṣabha*, उरभ्र *urabhra*, and Gr. *ορευς*, and radically means 'a cow,' the legend simply means that a bull was born to Zeus by Europa, and his son married Pasiphæ, a cow, in his turn; and this legendary interpretation is sufficiently borne out by the continuation of the myth, that, by the curse of *Ουρανος* or *Ποσειδων*, Pasiphæ fell in love with a bull and brought forth Minotauros who was partly of bovine and partly human forms[1]. Minos I., the grand-father, was the wise

[1] Indra, becoming मेना *mēnā*, fell in love with मेना *mēnā* who was the daughter of वृषणश्व *Vṛsanaśva*. This is mentioned in the following passage of the Rig Veda, मेनाभवो वृषणश्वस्य *mēnābhavō vṛsanaśvasya*. (I 51, 13),—'Thou hast become Mēnā to Vṛsanaśva, that is, 'thou hast been living with Vṛṣaṇaśva just as Mēnā, his daughter was. The Commentator Sāyana quotes passages from the Śāṭyāyana and Tāndya Brāhmaṇās, which say that

legislator in every city of Greece and was made the supreme and absolute judge in the infernal regions. His equity and justice, the radical connection of his name with Sans. वृष *vrsa*, and the fact of his being the king of Creta the Grecian original forms of which are Κρητα and Κρητη remind us of the Hindu *Krta Yuga*, the first of the four great periods of the world, in which *Vrsa*, the bull of Virtue, stood with four legs and reigned supreme (vide the *Vrsa Group*). In Κρητη I see a trace of κριτις, 'choice, or the act of chosing, that is, the human volition, or of Sans. कृत *krta* or कृति *krti*, 'action,' and the legendary government of Κρητη by Minos and the standing of Virtue of a bovine form on four legs must refer to the virtuous disposition of the people in a good age. The Greek Κρητα in its secondary meaning refers to the locality of the virtuous action and the Sans. कृत *krta*, to the age.

Indra was living with Vṛṣaṇaśva and when Mēnā attained her age, Indra married her. I am sure that the above connection of Indra and Mēnā is referred to in the following passage of the Taittirīya Āra yaka वृषणश्वस्यमेने। गौरावस्कंदिन्॥ *Vrsanaśvasyamēnē gaurāvaskandin*. There is no doubt that the words वृषणश्व *Vrsanaśva* and मेना *Mēnā* are the same words used in the Rig Vedic passage quoted. I therefore translate the above passage thus O bull (गौस् *gaus*) that has covered (अवस्कंदिन् *avaskandin*, 'having covered,' voc. sing. qualifying गौस् *gaus* and O Mēnā(daughter)of Vrsa aśva I do not quote here the interpretations of the Commentators as they will appear in the *Vrsa* Group in Part II, to which I refer the readers. The word वृषणश्व *Vrsanaśva* is formed from वृषन् *vrsan* and अश्व *aśva*, 'cow' and 'horse' respectively and answers to Minotauros in formation and meaning. I have to mention in support of the alliance of वृष *Vrsa*, मेना *Mēnā* and *Minos* another legend, that Himavān, the personification of Mount Himalayas, who married Mēnā, assumed the form of a c[illegible] to suckle at the udder of the Goddess of earth in her bovine form.

Pedia is therefore the offspring of Virtue personified as a bull and is the type of merit or fitness created by the possession of virtue, and a suitable wife of Thesus who is a great hero, representing the sun. But she was at last forsaken and left in the island of Naxos and her fate must be a symbol of neglected merit.

The Vedic name **अर्यमन्** *aryaman* is traceable to **अर्य** *arya* and formed by the addition of the suffix **मन्** *man* to **अर्य** *arya*. The radical meaning of the word must, therefore, be, 'having the quality of goodness,' or 'very good.' The next meaning is 'friendly' and 'liberal,' in which it is used in the Vedas, besides being the proper name of a deity who is so called on account of his goodness. He is generally invoked with Mitra and Varuna in the Rig Veda and in the Yajur Veda he is separately mentioned, and rice cakes (*caru*) are to be offered to him.

अर्यम्णेचरुंनिर्वपेत्सुवर्गकामोसौवाआदित्योर्यमार्यमणंमेव स्वेनंभागधेयेनोपधावतिसएवैनंसुवर्गंलोकंगमयत्यर्यम्णेचरुंनि र्वपेद्यः काम्येतदानंकामामे प्रजास्युरित्यसौवा आदित्यो र्यमायः खलुवैददातिसौर्यमार्यमणंमेवस्वेनंभागधेयेनोपधा वति ॥

Aryamnēcarumnirvapētsuvargalkāmōsauwā ādityōryamā aryamanamēvasvēnabhāgadhēyēnōpadhāvatisa ēvainam suva rgam lōkamgamayatyaryamnēcarumnirvapēdyahkāmayētadā nakāmāmēprajāsyurityasauwa ādityōryamāyahkhaluwaidada dōryamāryamanamēvasvēnabhāgadhēyēnōpadhāvati.

The above passage shows that the radical idea of goodness which was attached to **अर्यमन्** *aryaman* was not lost sight of even when the word was monopolized as a proper

name; from proper name it resumes its adjectival character with a slight change in the meaning; for the above passage says that he who gives is *Aryaman* (*sc.* a liberal man) यःखलुवैददातिसोर्यमा *Yahkhaluvaidadātisōryamā*. Even in the Rig Veda he is represented as particularly as good as can be seen in the following passage —

त्वमर्यमाभवसियत्कनीनां नामस्वधावन्गुह्यंबिभर्षि ।

Tvamaryamābhavasiyatkanīnam nāmasvadhāvanguhyambibharṣi

'Thou art charitable, O giver of food, as thou protectest the secret name of virgin.' Rig Veda V. 3, 2.

But Sāyana takes the word अर्यमन् *aryaman* to mean नियंता *niyamtā*, that is 'a restrainer,' and interprets the passage in a different way. But the translation of the passage I have given is in accordance with the meaning given by Haradatta in his commentary on the Taittirīya Mantra Praśna in which also the above passage occurs with slight modification.

107. To the same source *αργος* may be traced Sans. रज *rajas*, 'brightness,'[1] रजनी *rajanī*, 'night,' because of the twilight with which it begins and the light of the moon; रंज् *rañj*, 'to be bright with colours,' रश्मि *raśmi*, 'rays'; राजन् *rājan*, 'king,' and the corresponding Latin and Greek *rex* and *αρχων*, and राज् *rāj*, 'to shine.' The Lat. *rex* is a shortened form of राजन् *rājan* and answers to राट् (राज् *rāj*). राजन् *rājan* is a derivative noun of agency derived from राज् *rāj*, 'to shine,' by the suffix अन् which answers to the suffix *ov* (*ovτ*) of the corresponding

[1] It means also 'region of clouds,' 'atmosphere,' 'air,' 'firmament,' 'any sphere' or 'world' as the heaven and earth, 'dust.'

Greek word *αρχων* (*αρχοντες*) The difference between the declensions of **राजन्** *rājan*[1] and *αρχων* is exactly like that between **अथर्वन्** *atharvan* and *θεραπων*, of which the declension of the former is more radical and that of the latter, secondary; and the existence of such a feminine form as *θεραπαινα* leads us to think that in Greek *θεραπων* was originally declined as *θεραποντος*. Even when we naturally have the *οντ* declension, there arises along with it also the *ν* declension as in *πεσσων*, (Sans. **पचन्** *pacan*), which is modified as *πεπων*. The former *πεσσων* is declined as *πεσσοντος* and the latter *πεπων* as *πεπονος*.

108. With **रजस्** *rajas* may be connected **रजि** *raji*, **राका** *rākā* and **राङ्ग** *rāhu*. **रजि** *Raji* is the name of a son of **आयुस्** *Ayus* and he had five hundred sons who were known for their bravery. In a war which occurred between the Rākṣasas and the Deities he sided with the latter and defeated their enemies and received in return for the service he rendered the sovereignty of Heaven instead of Indra. The word occurs in the Rig Veda where it is taken to mean a damsel betrothed to a person called Pîthînas and in another place, to mean either heaven and earth, or the sun and the moon. Either of the latter meanings is possible

[1] The existence of a feminine form as *regina*, 'a queen,' and an abstract form as *regnum* which may be analyzed thus, *regina* = *regin* + *a*, in analogy of Sans. **राज्ञी** *rājñī*, 'a queen' = **राजन्** *rājan* + **ई** *ī*, and *regnum* = *regn* + *um* in analogy of *claustrum* = *claustr* + *um*, seems to warrant the supposition in Latin of a form like *regin* corresponding to Sans **राजन्** *rājan*. It looks also possible that the genitive plural of *rex*, *regerum* may be owing to the influence of a form *reginum* = *regin* + *um*, answering to Sans. **राज्ञाम्** *rājñām* = **राजन्** *rājan* + **आम्** *ām*, **आम्** *ām* being the gen. suf answering to the Gr *ων* and Lat. *um* These three affixes are contractions of **साम्** *sām*, **नाम** *nām* and *rum*, derived

as the word रजि *raji* is a contraction of रजस् *rajas* w[hich] means among other things 'any world,' 'heaven and cart.' राका *Rākā* is a Vedic deity representing the full-mo[on] day, and the name must certainly refer to the radic[al] meaning of the word 'brightness.'[1]

109. राहु *Rāhu* is the personification of the eclipse [of] the moon. Notwithstanding the radical idea of brightn[ess] the word refers to the dimness of the part of the sol[ar] and lunar discs which are eclipsed. When ambros[ia] which was obtained by the Gods and Rākṣasas by churnin[g] the milky ocean, was to be divided only among [the] deit[ies] to the exclusion of the Rākṣasas, Rāhu, wh[o] ga[ve] Rāksasa, assumed the form of a deity and sat am[ong] t[he] deities. The sun and moon detected him and repo[rted] his presence to Visnu who struck off his head with [his] chakra. But as he had already tasted ambrosia, he b[e]came immortal, and, incensed at the injury done to him [by] the sun and the moon, he swore vengeance on them an[d] began to eclipse them every year. The story reminds on[e] of the Teutonic god Logi who was a fire-god and resemble[s] Hephaistos in the ugliness of his person, for he was lim[p]ing, and his deformed figure provoked the laughter of th[e]

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from स्वम् *svam* (p. 172). The former are added to consonantal sten[ms] and the latter to vowel stems. But the suf. *rum* occurs in [a] consonantal stems also. But Greek which often elides unstea[dy] consonants between vowels has universally cut off the initial स *s* सām *sām* and has changed the remaining आम् *ām* into *ωv*, a[s] this suffix is used in all stems, vowel and consonantal.

[1] सिनीवाली *sinīvālī*, which is the name of the new mo[on] with a visible digit of the moon, seems to have been origina[lly] किनीवरी *kinīvarī*, which form may be a modification of कनीव[रा] *kanīvarā*, from कन् *kan*, 'to shine,' and *vara*, suf.

...ntials. He assumed the form of a wolf and swallowed ... moon. (Cox's *Introd. to Myth. and Folklore*, p. 172.)

110. The word **राक्षस** *rākṣasa* and **रक्षस्** *rakṣas* are to ... derived from **रजस्** *rajas* of which the central **ज** *ja*, ...gually **ग** *ga*, is replaced by **क्ष** *kṣ*. They meant originally 'bright,' 'strong' and 'powerful,' and the transition ...m the last meaning to 'wicked' and 'mischievous,' ...ich has taken place in the words being the same as ...t which has taken place in the word **असुर** *asura*. In the ...llowing passage the word **रक्षस्** *rakṣas* is used in the ...se of strength or of injury or wickedness :—

त्वेषासो अग्नेरमवंतो अर्चयो भीमासो नप्रतीतये ।

tvēṣāsō agnēramavantō arcayō bhīmāsō napratītayē

रक्षस्विनस्सदमिद्यातुमावतो विश्वंसमत्रिणंदह॥ I. 36. 20.

Rakṣasvinassadamidyātumāvatō viśvaṃsamatrinaṃdaha.

'The effulgent, strong and formidable rays of Agni are not to be approached. O Agni, always burn the strong ...r injurious Rākṣasas and all enemies.'

111. The Sans. **घस्र** *ghasra*, 'day,' is a corruption of **अहस्** *ahas* which, taking the suffix **र** *ra*, becomes **अहस्र** *hasra*, and **घस्र** *ghasra* by the change of **ह** *h* into **घ** *gh*. ...ll the names of the day have been derived in this Group; ...d one of these names, viz., **वासर** *vāsara* which I have ...ken as a metathetical modification of the Gr. *σημερον* ...d *σαμερον*, 'day,' may otherwise be derived from a form **असर** *asar* of **अतस** *atasa* of which **अहस्** *ahas* is a modification. (p. 180.)

112. Gr. Αιγευς (Ægeus) who was the father of Theseus ... Αιθρα, represents **अहस्** *ahas*, 'day,' and the name is ...ied to **अहस्** *ahas* and **आकाश** *ākāśa*, from which can be ...rived also the Gr. Αχαιος 'an Achæan.'

113. I have shown that the word अगस्त्य *Agastya* formed from अगस् *agas*, 'brightness,' or आकाश *ākāśa*, 'sky or brightness,' by the addition of the suffix त्य *tya*, the change of ह् *h* into ग *g* and the euphonic addition of the consonant त *t* between स ऽ and य *y*. Suppose we a the same termination य *y* to काश *kāśa* contracted fr आकाश *ākāśa*, we shall then have काश्य *kāśya* which m be modified as कस्प *kaśpa* by the change of य *y* into प a process often taking place in Sanskrit; e. g., दापय *dāpayati*, दाययति *dāyayati*, = दा *dā* + अय् *ay* + ति *ti*, wherein दा *dā*, is the root meaning 'to give,' an अय् *ay*, causal termination corresponding to ι, *a*, ϵ, &c., in Greek. Compare वनीपक *vanīpaka*, वनीयक *vanīyaka*, properly वनायक *vanāyaka*, वन् *van*, 'to wa वनाया *vanāyā*, 'desire,' 'thought;' मपुष्टक *mapustaka* another form of मयुष्टक *mayustaka*, a kind of mustard; a पौतवम् *pautavam*, another form of यौतव *yautava*, a me sure in general. कप्प *kaśpa* is modified as कश्यप *Kaśyapa* the name given to a Prajāpati, creator, who in the late mythology of the Hindus was the son of Marīci and th husband of the thirteen daughters of Daksa, and who wa the ancestor of all the deities, giants and other beings an animals. In him we see the personification of the Gr. Κο μος, 'order or beauty,' with which word कश्यप *Kaśyap* is closely connected, the *m* of Κοσμος being a modificati of *p* in कश्यप *Kaśyapa*. With कश्यप *Kaśyapa* I would co nect the Sans. कशिपु *kaśipu*, 'food and clothing,' whi meaning must be a secondary one, the primary one bei order, beauty, harmony or good living.

114. From अतस् *atas* we may go to आपस् *āpas*, 'wate and अप् *ap*, a contracted form of it. आपस् *āpas* is m tioned in the Uṇādi Sūtra and occurs rarely in the class

Sanskrit, as in आपोशनम् *āpīśanam* = आपस् *āpas* + अशनम् *aśanam*, 'drinking of water.' But the contracted form अप् *ap* of which the nominative plural is आपस् *āpas* and which changes *p* into *t* before the casal terminations beginning with भ *bh* as in अद्भिस् *adbhis*, अद्भ्यस् *adbhyas*, is more frequently used, and the fact of this change of प *p* to त *t* is an evidence in favor of the above conjecture that आपस् *apas* proceeds from अतस् *atas*. It may, otherwise, be derived from अभ्र *abhra* as अंभस् *ambhas* and अम्बु *ambu* have already been derived. The Latin word *bibus*, 'drunk,' *ebriosus*, 'given to drinking,' and their derivatives, may be traced to Sans. अपस् *apas* or अभ्र *bhra*. Compare अभ्रिय *abhriya*, 'what springs from the clouds,' and अभ्रि *abhri*, 'a spoon for drawing water from pots.' The Gr. *νηφω*,[1] 'not to drink wine,' and *νηφαλιος*, 'drinking no wine,' may be analyzed respectively as *νη* + *αφω* and *νη* + *αφαλιος*. Αφαλιος is an adjective from *αφαλον* which answers to Sans. अंभस् *ambhas* or आपस् *āpas*, 'water,' and represents the final स *s* of the last two words by λ; and this conjecture is warranted by the existence of a verb as *αφυσσω*, 'to draw liquids,' 'to drink,' in which the final σ of the root *αφυσ*, answering to that of Sans. अंभस् *ambhas*, or आपस् *āpas*, 'water,' is doubled as in *ηρυσσω* of which the radical part is *κηρυς*, an enlarged form of Sans. कृत् *krīt*, 'to speak,' 'to proclaim.'

115. From आपस् *āpas* are to be derived अपस् *apas*, Lat. *opus*, and Gr. *οπωρα* and *οπλον*,[2] अप्नस् *apnas*, 'possession,' 'property,' अप्त *apta*, 'a sacrificial act,' अप्तु *aptu*, 'soma,' अप्तुर् *aptur*, 'water,' and अप्न *apna*, 'work.' In

[1] Νηφων declined as *νηφονος* bears the same relation to *νηφω* πεπων (*πεπονος*) bears to *πεσσω*. [2] Vide p. 169.

अप्नवान *apnavana*, 'arm,' so called because it works, t
suffix वन् *van* is changed into वान *vāna* as ऊन् *man*
changed into मान *māna*, as in एधमान *ēdhamāna*, the pr
part. adj. of एध् *ēdh*, 'to grow,' (vide p. 112). अप्नव
apnavāna means also 'having progeny.'

116. अतस् *atas* is modified as अतर *atara* and th
अतल *atala*, meaning 'a hell beneath the earth,' or one
the seven nether worlds, which lie immediately under
earth. The Greek story of Atlas bearing up the pillar
the high heaven may be explained by reference to t
word अतल *atala*, 'air,' or 'empty space,' which lies und
the earth. The right form of the word seems to be Ατα
λος shortened into Ατλος and not Ατλας (gen. Ατλαντος
which latter form was given to the word owing to a wron
derivation assigned to it from τλαω, 'to bear up,' of whi
it was supposed to be a pres. part. adj. form, the initial
having been treated as a euphonic addition.

117. From अतर *atara* we can derive अद्रि *adri*[1] use
in several meanings of which 'heaven' or 'sky' is the first
It is used in the senses of 'the sun,' 'cloud,' 'thunderbolt,'
from which meaning the word passes to those of 'a moun-
tain' and 'a tree.' From अद्रि *adri* may be derived द्रु
dru, द्रुम *druma*, तरु *taru*, Gr. δενδρον, 'a tree,' दारु *dāru*

[1] अद्रिश्शैलद्रुमार्के(ना) *Adriśśailadrumārkē* (*nā*).—Mēdini
Just as अद्रि *adri*, the original meaning of which is 'heaven'
'sky,' comes to mean 'clouds,' and then 'mountains' and 'stones,'
does उपर *upara* which, originally means 'heaven,' take the mea
ings of 'cloud,' 'mountain' and 'stone,' in the last three of which
is changed into उपल *upala*, sometimes. अद्रिः ग्रावा · · · उप
उपलः इतित्रिंशन्मेघनामानि ॥ *adrih grāvā . . . . upa*
upalah iti trimśanmēghanāmānī.—Nirukta, Nighantu, I. 10.

piece of wood,' Gr. δορυ, 'the stem of a tree,' दर्वी *darvī*, 'ladle,' Gr. δρυς, 'the oak tree.' अद्रि *adri* may be modified as वज्र *vajra* by the change of द *d* into ज *j* and the euphonic addition of व *v* to the beginning of the word, while अशनि *aśani*, another word meaning 'thunderbolt,' may be directly referred to अतस *atasa*. From अद्रि *adri* meaning 'high,' may be derived Sans. अग्र *agra*, 'top,' Gr. ακρα, 'a peak,' ακτη, 'a mound.' To अग्र *agra* are allied Gr. ακη and Lat. *acies*, 'a point,' 'edge,' Gr ακις, 'a point, barb,' ακωκη, 'a point,' Sans. अंकुश *ankuśa*, 'a goad,' Gr. ακων (οντος,), 'a javelin,' from which Sans. कुंत *kunta* is contracted, ακονη, 'a whetstone,' of which Sans शाण *śāna*, Lat. *cos* and *cautes* are modifications; and ακμη, 'point,' αιχμι, 'the point of a spear,' in which κ is aspirated; and αιμος, 'a thorn,' in which the κ is elided. अग्र *agra* yields, further, अंकुर *ankura* and अंकूर *ankūra*,[1] 'a bud,' because it is pointed, अञ्चल *añcala*, 'tip,' 'border,' and अश्रि *aśri*, 'verge,' अग्रु *agru*, अंगुल *angula*, अंगुलि *aṅguli*, 'fingers,' Lat. *ungula*, 'hoof,' *unguis*, 'nail,' Sans. अंघ्रि *aṁhri* and अंघ्रि *aṅghri*, 'leg.' अंगुष्ठ *aṅgustha*[2] which means 'the biggest finger or toe,' is only a modification of अंगुर *aṅgura* of which the final र *r* is changed into ष्ठ *sth* as in the following —

गंभीर *gambhīra*,	गंभिष्ठ *gambhistha*, 'deep.'
गौर *gaura*, 'red,'	कुष्ठ *kuṣṭha*, 'a disease which changes the colour of the skin into red.'

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[1] अंकुरोंकूरएवच *ankurōṅkūraēvaca*,—Dvirūpakōśa.

[2] अंगुष्ठ *angustha* is modified in Marāthi as गोट *gota* and then गोट *bōta*, 'a finger,' 'a toe.'

आम्र *āmra*, 'sour or mango.'

अम्बष्ठा *ambasthā*,[1] several plan such as Clypea Hernandifo Oxalis, Cornu-cu-lata, and oth which are so called perhaps account of sour taste.

अंगुर *angura* is changed into अंगर *angara*, th अनगर *anagara* by the insertion of अ *a* between the ani vāra and ग *g*. While अनगर *anagara* is shortened in ovvξ (κος) in Greek by the elision of the latter part, it shortened into नख *nakha* and नखर *nakhara*, 'nails,' the elision of the former part. (Compare अंभस् *ambha* which becomes अनभस् *anabhas* and then नभस् *nabhas* खुर *khura*, 'hoof,' is a further contraction of नखर *na khara* and is allied to Gr. χηλη.

118. From अद्रि *adri*, 'tree,' can be derived अजिर *ajira*, 'a field,' originally 'a field of trees,' Lat. *ager*, field of trees,' Gr. *αγορα*,[2] 'an assembly,' 'a market-place in all of which there is a regular transition of meaning the original idea being that of tree; secondly, that of field of trees, thirdly, a habitable ground, and lastly, th inhabitants of a place assembled or any assembly people. In Gr. *αγων* which is a contraction of *αγορα*, th *ρ* of *αγορα* is changed into *ν* as in the allied Sans. अंग *aṅgana* and अंगन *angana*, 'courtyard.' Sans. अगार *agār* 'a house,' comes from Gr. *αγορα*. From *αγορα* is deriv the root *αγειρω* which is a shortened form of *αγορεω* co tracted into *αγορyο* and then modified as *αγειρω* by t elision of *y* and the conversion of the preceding short vow

[1] अंबष्ठ *ambastha* becomes अंबट *ambata*, meaning 'sour.'

[2] From *αγορα* are to be derived the Tam. அங்காடி *angā* Mal. അങ്ങാടി *annādi* and Kan. and Tel. అంగడి *angadi*, 'shop

into *a* the long[1] Αγορα is shortened into αγρος and means 'a country or a rural habitation,' in contrast to a town. Αγορα is modified as αγγορα (ανγορα),[2] and this form γορα receiving an epenthetic *a* between ν and γ becomes γαρα from which Sans. **नगर** *nagara*, 'town,' has originated. These evolutions and contractions are very like those that have taken place in the words **नभस्** *nabhas* and **नक्षत्र** *nakshatra* (pp 136 and 204).

119. Akin to **अद्रि** *adri* is Sans. **अत्रि** *Atri*, the name of the author of several hymns of the Rig Veda. The moon is called **अत्रिसुत** *Atrisuta*, 'son of **अत्रि** *Atri*,' and is supposed to have sprung from the eye of the sage. But I would think in this connection **अत्रि** *Atri* is only a personification of the sky or Heaven. There is no doubt about the alliance of this word to the Gr. Ατρευς. According to the Greek theogony Ατρευς was the son of Pelops and Hippodamia and was the husband of Aerope by whom he had two sons, Menelaus and Agamemnon. These are called Ατρειδαι, just as the descendants of **अत्रि** *Atri* are called **आत्रेय** *Atrēya*. Regarding the identity of the formations of these two words compare Ἱπποταδης, Sans. **आश्वपतेयम्** *Aśvapatēyas* and Naias and **नादेयम्** *ādēyas* mentioned in pp. 121-22.

120. I may next proceed to Sans. **अश्मन्** *aśman*, 'stone,' which comes from **आत्मन्** *ātman* by the change of **त** *t* into **स** *s* and then into **श** *ś*. The transition of the meaning from the 'sky' to a 'stone' is the same as has occurred in many other words originally 'sky' and then applied to a 'mountain,' because, being high, it is connected with the sky, and at last to 'a stone.' Compare **उपर** *upara*,

[1] Vide p. 104.

[2] Vide the Note, p. xii, Table of Alphabets

उपल *upala* which are derived from उपर *upara*, 'sky,' अद्रि *adri*. The Gr. *ακμων*, 'anvil,' so called on account of hardness, *αδαμας* (*αδαμαντος*), 'the hardest of metals,' and also diamond,' and मणि *mani*, a contracted form of अश्मन् *aśman*, 'a precious stone,' माणिक्य *mānikya*, ruby,' are to be connected with the Sans. अश्मन् *aśman* फाणित *phānita* which is applied to a kind of crystal sugar, seems to be a modification of मणि *mani*. स्फटिक *sphatika* which contains an initial *s* added to the root to strengthen फ *ph*, the word मणि *mani* has undergone the same change as in फाणित *phānita*. Perhaps the names of some other gems also may be traced to the word अश्मन् *aśman*. मरकत *marakata* and मकरत *makarata* and the corresponding Gr. *σμαραγδος*, *smaragdus*, 'a precious stone of green colour,' may be derived from अश्मंत *aśmanta* modified as अश्मंतक *aśmantaka* by the addition of the suffix क *ka*, then स्मनतक *smanataka* by the elision of the initial *a* and the insertion of *a* between the letter त *t* and the anusvāra preceding it; and at last स्मरकत *smarataka* by the change of न into र *r*. From this common form स्मरतक *smarataka* we can derive on the one side Sans. मरतक *marataka* by the elision of the initial स *s* and मरकत *marakata* and मकरत *makarata* by metathesis; and *σμαραγδος*[1] by the softening of क *k* and त *t* into *γ* and *δ* respectively. स्यमंतक *syamantaka*, a precious gem which was worn by Krishna, may be a corruption of अश्मंतक *aśmantaka* modified as समंतक *samantaka* and then स्यमंतक *syamantaka* by the addition of य *y* to स *s*. This gem was given to Satrājit by God sun whose favour he sought by his piety; and it

[1] Also *μαραγδος* and मरक्त *marakta*.

lost and came to the possession of Jambavan who was living in a den. Krishna discovered and recovered it from Jambavan whom he attacked and defeated in a duel. Jambavan knowing that Krishna was Vishnu himself gave him the gem and married his daughter Jambavati to him. Krishna returned the gem to the King Satrājit who presented it to Krishna and asked him to marry his daughter.

सत्राजित्तनयांतन्वींकृष्णायगतकिल्बिषः ॥

Satrājittanayām tanvīm krisnāyagata kilbisah,

स्यमंतकेनमणिनास्वयमुद्यम्यदत्तवान् ॥

Syamantakēna maninā svyamudyamya dattavān.

Bhāgavata, Sk. X, Ch. 16.

King Satrājit who was absolved from sin, having taken his lean daughter Satyabhāmā with the precious gem Syamantaka, presented them to Krishna.